

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Transformed By Grace

By the late Dr. P. W. Philpott

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."—Psa. 40:1-3.

Within the compass of these three brief verses such great subjects as sin, salvation, security, song, and service are treated.

Sin

Sin heads the list. Under the figure of a horrible pit filled with miry clay, into which the unwary traveler sinks to his doom, the subtle working of sin and Satan are seen. Sin is a treacherous bog. Its dangers are not apparent to the light-hearted men and women who argue that they can do certain things that they know to be wrong, without being harmed by them. They refuse to be warned by those who have gone before them, for "this their way is their folly and their posterity approve of their doings."

There are hundreds of persons in every great city, captives of sin, across whose faces is written "hopelessness." Had anyone told them a few years ago that they would become slaves to the habits and passions that now degrade them, they would have laughed scornfully at the suggestion of such an impossibility, and replied, "Do you think I am a fool that I should do such a thing?" They

began, as many young people are beginning today, to indulge in pleasures that seemed simple and pleasant. But sin soon exerted

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Dr. P. W. Philpott

Why Preach Against Sin?

By Evangelist John R. Rice, Editor

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."—Isa. 58:1.

"Them that sin rebuke before all, that others also may fear."—I Tim. 5:20.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—II Tim. 4:2.

"This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."—Titus 1:13.

"And from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace peace; when there is no peace."—Jer. 6:13-14.

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."—Isa. 56:10.

The late General Booth, founder of the Salvation Army, feared the coming of a day when men would preach "salvation without regeneration, faith without repentance, Heaven without Hell." That time is upon us. In the case of many Doctors of Divinity, the D. D. might well stand for "Dumb Dogs," for the Lord in Isaiah 56:10 says that His watchmen who do not warn the people "are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Every preacher in the land needs again to hear the word of God in Isaiah 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

The other day a minister, leaving the pulpit of a prominent church, announced that he was entering the field as a full-time evangelist; that he felt there is

God's people to renunciation of the things of the world and a holy life—yet they sometimes are unwilling to suffer the odium and criticism that comes on a preacher who rebukes sin. Such pastors have often wanted an evangelist to do what they themselves felt unable to do or were unwilling to do.

Other preachers, who do not have the courage or the conviction or the devotion to preach hard against sin, rationalize and excuse their failure. Sometimes they pretend that love and kindness of heart prevent their preaching against sin. They do not want to "hurt their testimony" by offending anybody! How much nicer such preachers are than Jesus Christ Himself who preached so plainly against sin! Other preachers, following that small, modern cult of ultradispensationalists, say that it was proper to preach against sin up to the time of John the Baptist, but that now, in this dispensation, there is no need for repentance but only faith, no need for preaching against sin but only preaching the grace of God. That position is akin to that of the Christian Scientists who say that "man is the unbroken son of God," that there is no such thing as sin, that "sin is only the error of mortal mind." That position is akin also to that of the modernists,

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How Mass Evangelism Can Work in Small Towns

By Evangelist Walt Handford, Vice-President, Sword of the Lord Foundation

We praise God for every united revival effort where groups of orthodox, Bible-believing pastors co-operate to reach their whole communities for Christ. Many large cities are having tremendous meetings with hundreds being saved. But thousands of our smaller communities are not sharing these blessings.

God Is Interested in Whole Communities

There is a desperate need today for small groups of pastors and dedicated laymen to organize and promote community-wide revival efforts in our small towns. Most of us are so occupied with our own small circle of church activity that we fail to see the spiritual need of our whole communities.

In II Peter 3:9 we read, "The Lord . . . is not willing that any should perish." Jesus died for the sins of the whole world—not simply for those engaged in our little program or church organization. We see in Luke 13:34 the Lord Jesus standing at a vantage point overlooking Jerusalem and hear Him cry, "O Jerusalem, Jerusalem, which kill the prophets, and stone them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" How many times have you considered your town and cried out with the Lord Jesus about a whole community going to Hell with few caring enough to do anything to stop them?

We see Paul in Athens with "his spirit stirred in him, when he saw

the city wholly given to idolatry" (Acts 17:16). He cried out against the sins of the town in the market place later in a great mass meeting and told what Christ could do for them.

John Knox reflected this sort of compassionate burden when he

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Evangelist Walt Handford

The Christian and Atheism

by Rev. Oswald J. Smith, D.D., Litt. D., LL. D.

100 Bloor East, Toronto 5, Ontario, Canada

In Psalm 14:1 we find this striking statement, "The fool hath said in his heart, There is no God."

When I was in Europe I had the privilege of standing in the room of Voltaire. I was visiting the palace of Frederick the Great of Germany, not far from Berlin. Strange emotion stirred by heart as I thought of the man who had spent the

best of his life trying to prove that there is no God. Everything was just as he had left it. I wondered what he would have thought then. What would he have to say could he sit once more in his antique chair and speak?

Voltaire's Prophecy

My mind traveled to Paris where I had visited the Louvre and gazed in wonder on the palatial residence of royalty, for there was his house, still standing intact. Yet there was nothing about it to indicate the fact that it was at one time occupied by a famous infidel. Instead it was piled high with Bibles. And Voltaire had said that within a hundred years there would not be a Bible in existence. Well, the unbeliever is gone, and

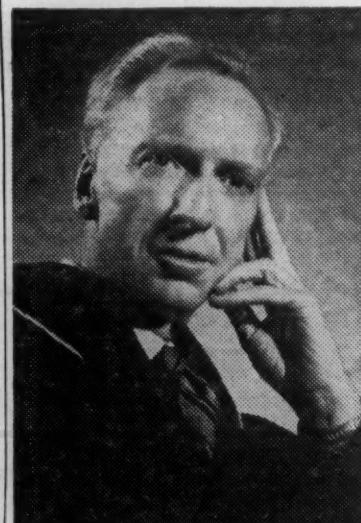
as if to remind the world of his folly, his own house for a time became the headquarters, in France, of the British and Foreign Bible Society.

And the Bible is today the best seller of all literature. It has been translated, in whole or in part, into nearly 1,200 languages and dialects, nor is there any indication that its popularity is waning. But its word concerning Voltaire, Ingersoll, and Paine, "Dust thou art, and unto dust shalt thou return," has come true. "The fool hath said in his heart, There is no God."

But atheism is no longer advocated by isolated individuals here and there; it has been organized. Its diabolical work is now carried on in the high schools, colleges,

and universities of the land. Its avowed purpose is the making of

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Dr. Oswald Smith

Billy Graham Finally Admits His Position

By R. T. Ketcham, D.D.
National Representative, General Association
Regular Baptist Churches

(Author's note: This article is written from a purely personal viewpoint, and does not speak officially for any group.)

**This article deals with
one of the foremost issues of the hour.**
**Of course you'll read it. We ask
only that you do so with an open
Bible and an open mind!**

The question of whether it is right or wrong for Billy Graham to include rank modernists on his evangelistic campaign committees has been a major controversial subject throughout Christendom. Some have emphatically denied that Dr. Graham does so include modernists in his campaign committees. Some have frankly admitted it. Some have justified it, and some have condemned it. Now at last, Dr. Graham himself admits it.

Dr. Graham Once Said He Would Not Have An Unbeliever in Christ's Deity on His Central Committee

A few years ago we sat at a luncheon in the city of Detroit in honor of Dr. Graham, and listened to his address to the assembled hundreds of preachers as he discussed with them the preliminaries leading up to his Detroit campaign. After he had finished his address, the moderator, a modernistic Methodist minister, arose and said that Dr. Graham would be glad to answer questions. Blank pieces of paper were passed through the audience. We were invited to write any questions we might have in mind, and Dr. Graham would answer them. We wrote out a specific question. It was as follows: "Would you permit the presence on your Central Committee of a man who denies the deity of Jesus Christ?" When Dr. Graham read this question, his answer was as follows: "I have never met a man who told me that he did not believe in the deity of Jesus Christ, and if I did I would not have him on a Central Committee."

Some three or four hundred ministers and Christian workers heard Dr. Graham make this statement. One needs to study the exact wording of his answer in order to get the implications of it. On first reading one is apt to conclude that Dr. Graham had said that he had never met a man who denied the deity of Christ. That is not what he said. He said he had never met a man who told him that he denied the deity of Christ. It is utterly inconceivable that Dr. Graham had never met a man who denies the deity of Christ. It is conceivable that he never met one who told him so, and this was the adroit wording of his answer. He then said that he would not permit one who denies the deity of Christ to be on his Central Committee, but the fact remains that there had been men on his committees who denied the deity of Jesus Christ. They may not have told Dr. Graham so, but they had told plenty of other people so.

Now we come to Dr. Graham's final statement concerning the sponsorship of his meetings. Dr. Graham addressed the annual meeting of the National Association of Evangelicals in Buffalo, New York, on April 3, 1957, and in doing so made reply to some of his critics. These quotations from Dr. Graham cannot be denied on the ground of being improperly reported, because they are taken from his published speech. We quote certain extracts from his address:

"Our New York campaign has been challenged by some extremists on two points.

"First, as to its sponsorship, I would like to make myself quite clear. I intend to go anywhere, sponsored by anybody,

to preach the Gospel of Christ, if there are no strings attached to my message. I am sponsored by civic clubs, universities, ministerial associations and councils of churches all over the world. I intend to continue. Not one person in New York has even suggested or hinted as to what my message should be. It will be precisely the same message that I have preached all over the world. The centrality of my message will be *Christ and Him crucified*.

"Second, we have been challenged on what happens to the converts when the crusade is over. Apparently these brethren who make these statements have no faith in the Holy Spirit. The work of regeneration is the work of the Holy Spirit. The work of follow-up is the work of the Holy Spirit. The same Holy Spirit that convicted them of sin and regenerated them is able to follow them. No group of ministers in any large city anywhere in the world agree on what constitutes a sound church. We do all we can to follow up, but ultimately they're in the hands of the Holy Spirit. *He is more than able . . .* There is a great swing all over the world, within the Church, toward a more conservative theological position. The old terms, fundamentalism and liberalism, are now passe. The situation has radically changed since the days of Machen, Riley and other defenders of the faith of a generation ago."

Notice that Dr. Graham declares, "I intend to go anywhere, sponsored by anybody, to preach the Gospel of Christ if there are no strings attached to my message." Here Dr. Graham announces that the character of his sponsors is not a vital matter. The words "sponsored by anybody" cover a tremendous territory. This can only mean that Dr. Graham has now taken his flat-footed position that even though a man denies the deity of Jesus Christ, he will permit him to be one of his sponsoring committee. These words "anywhere, sponsored by anybody" greatly modify and neutralize the following words: "to preach the gospel of Christ if there are no strings attached."

Dr. Graham Put's His Own Strings on His Message

Dr. Graham says that not one person in New York has even suggested or hinted as to what his message should be. By this, we suppose he means that no one in New York has put any "strings" on his message. This is undoubtedly true. Whatever "strings" have been put on Billy's message in New York, he himself has put on by the very fact of his association with some of the most blatant modernists in our country. The presence of such a man as Dr. Henry VanDusen, president of Union Seminary, one of the most radical seminaries on the face of the earth, together with several others on his Central Committee, would indicate that Dr. Graham can by no ethical standards, in any of his many New York messages raise a warning voice of the terrible inroads of modernism in present-day Christianity. At no time during his New York meeting can he even remotely suggest that there are churches in New York

City that deny every tenet of the fundamental Christian faith. He not only cannot ethically mention such churches, he cannot ethically warn his converts to stay away from them, because their pastors and the churches themselves are participating sponsors in his New York campaign. No, no one in New York needs to tell Billy that he can't preach a message which would warn unsuspecting babes in Christ of the danger of modernism. The very fact that he accepts their sponsorship and co-operation will silence him on that matter.

Dr. Graham says he will go anywhere, sponsored by anybody. I am wondering if that statement can be supported. Some six or seven years ago when the New York campaign was first discussed, a fundamental doctrinal statement was drawn up by the Evangelicals of New York City which was to be signed by all members of the Central Committee. The modernists refused to sign it and resigned. Dr. Graham thereupon refused to come to New York City because the Committee was not sufficiently ecumenical in representation. Later the evangelical fundamentalists of the whole metropolitan area approached Dr. Graham as to whether he would accept an invitation to conduct a New York crusade, sponsored wholly and only by the evangelicals of New York City. This he refused to do. He refused to come to New York unless the whole Council of Churches of New York City was included. So it cannot be said that Billy will "go anywhere, sponsored by anybody." At least, he would not go to New York sponsored solely and only by evangelical and fundamental interest. The only conclusion one can draw, therefore, is that by "anybody" he means that it must be an inclusion of all shades of doctrinal positions.

It seems very strange to us that Dr. Graham turns down an invitation to come to New York issued by the friends of Calvary, and only comes when the enemies of Calvary are included.

In the announcement of this policy, Dr. Graham flies straight into the face of clear and easily understood Scripture. In I Timothy 6:3-5 it is specifically stated that if any one comes who does not consent to wholesome words, even the words of our Lord Jesus Christ, that the true believer is to withdraw himself from him. By no stretch of the imagination can the word "withdraw" be made to mean co-operate in a great campaign. Romans 16:17 has something to say on this:

"I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Here is a specific command to mark those men who cause *doctrinal divisions*. And once having marked them, we are to avoid them—not to bring them in as sponsors of our evangelistic campaigns.

Should Christians Feel Responsible to Follow Up the Converts?

Dr. Graham, in the second place, turns his attention to those who have challenged him on what happens to the converts when the crusade is over. Multitudes have raised the question as to what happens to the converts in Dr. Graham's campaigns when in his invitations, he tells them "to join the church of their choice and be faithful there." Since he cannot ethically warn the converts that there is poison and death in the religious pot, we have raised the question as to the post-campaign care of those who make professions of faith during the campaign.

Dr. Graham, in his Buffalo speech, comes forward with a very strange answer to this question. He says: "Apparently these brethren who make these statements have no faith in the Holy Spirit. The work of regeneration is the work of the Holy Spirit—the work of follow-up is the work of the

Carolina Baptist Fellowship Deplores Billy Graham's Unequal Yoke

The Carolina Baptist Fellowship meeting in Graniteville, South Carolina, June 3, 1957, passed resolutions:

1. Protesting the Southern Baptist stand on the race issue.
2. Asking Billy Graham to cut his ties with modernists.
3. Commanding Dr. Bob Jones, Sr., Dr. James Bennet, and Dr. John R. Rice for their stand on the Billy Graham crusade.

The Carolina Baptist Fellowship was organized as a fellowship of ministers representing some thirty churches in the North and South Carolina area on October 26, 1954.

The resolutions passed are signed by the moderator, Rev. John R. Waters, pastor of the Faith Baptist Church of Laurens, S. C., and Rev. J. C. Cooper, pastor of the Fellowship Baptist Church of Clearwater, S. C., and clerk of the fellowship.

RESOLUTION

WHEREAS, we of the Carolina Baptist Fellowship are in business conference at the Gospel Baptist Church of Graniteville, South Carolina, this 3rd day of June, 1957, and

WHEREAS, we believe in and hold to the fundamentals of the faith, and

WHEREAS, we are concerned with the progress modernism is making in capturing the leadership of various denominations, especially the Baptist, and

WHEREAS, we see a victory for the modernists in the New York

Campaign of Dr. Billy Graham in that they succeeded in getting a neo-orthodox platform and unequal yoke of fundamentalist and modernist sponsors, and

WHEREAS, many professing converts will be sent into modernistic churches, and

WHEREAS, Billy Graham has made sarcastic remarks about fundamentalists, but none about the modernists,

BE IT THEREFORE RESOLVED, that we of the Carolina Baptist Fellowship intreat Billy Graham as a brother in Christ to recover himself from this unequal yoke even though we rejoice in every soul won to Christ, and

Moderator John R. Waters
Clerk J. C. Cooper

The above resolution was published in Carolina papers, and was sent to THE SWORD OF THE LORD by the moderator, Rev. John R. Waters.

We are grateful for the hundreds of letters, some from famous Christian leaders, endorsing THE SWORD for plainly standing for the fundamentals of the faith and against compromise with modernism. Most of the good, Bible-believing Christians still stand with us and pray that Dr. Graham will not lead others to join in with modernists.

tion in the heart of the sinner, it also follows that He uses human instrumentalities to bring that new-born babe on through to a solid relationship with his Saviour, and a thorough training and upbringing in the Word of God.

Now if these babes in Christ go into churches where such human instruments are not to be found, then what? No, it will not do to say that the Holy Ghost will take care of them. If He can take care of them after they are saved without any human instrumentality involved then He can take care of saving them in the first place, without any human instrumentality. This is one of the strangest arguments we have yet heard coming from the lips of Dr. Graham, in an attempt to justify his campaigns with these modernists and modernistic churches among his sponsors.

The Bible Gives Standard for Orthodox Church

Dr. Graham now comes to a discussion of what constitutes a

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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JUNGLE DOCTOR Attacks Witchcraft

Third series of true missionary stories by Dr. Paul White, Medical Missionary in Tanganyika, East Africa, for the Australia Church Missionary Society

CHAPTER X

Blood Transfusion

"If we give him a pint of blood we'll probably save him, Daudi. Get all his relations you can while I prepare things; I'll be ready soon."

I collected a piece of broken windowpane, a grease pencil, a primus stove, and some long lengths of glass tubing. Samson lighted the primus at the third attempt, and I gave a very amateur exhibition of glass-blowing to produce a selection of little, curved, bottle-like affairs, used in taking blood for a transfusion. After painting two or three rather painful burns with picric acid, I drew half a dozen circles on the piece of broken glass and turned to Samson.

"Call in the relatives. Bring them in one by one and I will take their blood."

My first victim was the old grandfather, obviously nervous and apprehensive regarding his negligence. He sat on a petrol box, his mouth wide open. You could almost hear his heart thumping. I took his broad thumb, cleaned it up with methylated spirits, and pricked it deeply with a sharp bayonet-pointed needle.

"H-e-e-e-e-e," gasped the old man. "Y-a-a-a-a-h, O-o-o-o-o-o-o."

"Yah!" said Samson. "You, an elder of the tribe who has killed a lion single-handed, you jump when you're pricked!"

"It wasn't the prick," said my patient shamefacedly, "it was what I thought the prick would feel like."

He watched with some interest as I collected the blood in the tube that I had recently made.

"H-e-e-e-e-e," said he, as he saw the drop run quite by itself into



the little bottle. "Yah! That is wisdom!"

I labelled the phial "T" and took up a small test-tube with solution in it, added a drop of blood, and labelled it "I." He walked out of the door.

"Call whoever is next, Daudi," I ordered as the old man went out.

At the door I heard this conversation in hoarse whispers:

"What did he do? Was it witchcraft?"

Mbali's grandfather shook his head. "It was nothing at all. Just a prick and the funniest little bottles you've ever seen. Truly these Europeans do strange things."

"Was he making medicine?"

"I think so. You ask him."

With that the questioner entered the door; he was a queer-looking individual with most ornate earrings, and a series of charms, consisting in the main of the inner mechanism of chicken tied up in goat skin, and suspended on a piece of thin sisal string. I repeated the performance. He was too frightened to move or utter

a sound, and almost bolted out when I gave the word.

Victim number three was a cheerful-faced girl, with a baby on her back. She sat down, held out her thumb and took a great interest in the proceedings. I went through the routine again, and as I collected the blood drop by drop, she said:

"Is it true, Bwana, that you can take my blood from me and pour it from a bottle into the veins of my relative?"

"Yes," I said. "That's true. But all people's blood is not the same, and unless you give people the right blood, behold it makes their go lumpy, like badly cooked porridge. That's why I'm testing you to make sure that this will help young Mbali and save his life."

She nodded.

"I understand, Bwana. You see, I used to be at the Church Missionary Society Girls' School, and I learned these things in the hygiene class. Behold, it is a good thing to learn at school the words of wisdom that make you understand. Witchcraft makes everything seem weird, but wisdom throws light on everything."

I filled my last tube.

"Would you like to watch and see how I do things?"

"Yes, Bwana, I would very much," said she, hitching the baby higher on her back.

I took from a rack two test tubes. One contained clear yellow fluid, the serum from which the blood cells had separated. From my various tubes I put a drop here and a drop there, mixing the patient's with that of his relatives who were willing to give blood to save his life. The first specimen from Victim No. 1 was rocked to and fro. The pinky-orange solution suddenly changed and gave the appearance of cayenne pepper granules in water. I pointed this out to the girl.

"You see, the blood of the old man is not good."

She peered through the magnifying glass at the specimen.

"Yah," she said. "Behold, this is a new thing."

The next test gave the same result. Once again minute pepper-like particles were present.

"He is no good, either."

I picked up another slide.

Her own blood was now being mixed with that of the patient's. I rocked the piece of glass to and fro and watched it with interest, but there was no appearance this time of pepper-like particles.

"There, you see. Your blood's just right, and you can do something to save the life of your relative."

The girl smiled. "Does it hurt, Bwana?"

"A little," I replied. "Very little. You may feel a little bit dreamy and dizzy for a few minutes, but nothing more."

She looked at me:

"Bwana, I am pleased to do this. When I was at school I learned about Jesus and all the things He did for me, and I would have great joy to help other people as He helped me. Behold, my relatives are very hard to talk to, and perhaps in this way I can make

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"A SECOND BLESSING!"

Hear Dr. Lee Roberson, Dr. Bob Jones, Sr., Rev. E. C. Sheehan, Harold Sightler, and Dr. John R. Rice in

Six Blessed Days at Toccoa Labor Day Week End, August 28 -- September 2



Dr. Bob Jones, Sr.



Dr. Lee Roberson



Dr. John R. Rice

We do not mean "a second work of grace," but we mean the second great Sword of the Lord Conference on Revival and Soul Winning at Lake Louise Christian resort, Toccoa, Georgia, this summer.

Before you read this, the first great conference sponsored by the Sword of the Lord at Lake Louise, June 30 to July 5, will be taking place, with Dr. Robert G. Lee, Rev. Jack Hyles, Missionary Fred Jarvis, Dr. Bill Rice, and others helping the editor of THE SWORD OF THE LORD. But the best rooms at Lake Louise Hotel have been sold out for weeks. People will attend, no doubt, from more than twenty states as usual, but many will not get to attend this first conference. They could not get rooms in time, or their vacation comes at another time. So we have planned a second tremendous Sword of the Lord Conference on Revival and Soul Winning for the summer, on the Labor Day week end, that is, from Wednesday, August 28, through Monday, September 2.

The speakers are the finest we could get in America, we believe the finest for this purpose in the world. They are as follows:

DR. LEE ROBERSON, pastor of the Highland Park Baptist Church, Chattanooga, one of the largest churches in the world, which baptizes more than a thousand converts every year. He is also president of the Tennessee Temple Schools, a powerful, authoritative Bible preacher, a tremendous soul winner. What a preacher to preachers and Christian workers!

DR. BOB JONES, SR., evangelist greatly used of God, founder of Bob Jones University. Dr. Bob Jones held tremendous campaigns in America, second in scope only to those of Billy Sunday. Many hundreds of thousands were saved under his ministry with as many as four thousand professions in one day. Sometimes, as in Hartford, Indiana, more converts joined the churches in a town after his campaign than the total membership before the campaign! Dr. Bob Jones is one of the most charming and dynamic speakers in America, has a blessed and powerful message for this age.

REV. E. C. SHEEHAN, pastor of Mikado Baptist Church, Macon, Georgia, is a widely used Southern Baptist pastor, graduate of Mercer University and of New Orleans Baptist Seminary. He is premillennial evangelistic, has a good independent missionary program and is a brilliant and blessed Bible preacher who will bless many hearts.

This editor, John R. Rice, will be speaking daily on prayer, on soul winning, on the power of the

Holy Spirit, on the cost of discipleship. The music will be heavenly. There will be six great days.

Lake Louise is a charming vacation spot. This million-dollar resort was built for a Christian conference ground by R. G. LeTourneau. The beautiful large lake, surrounded by pine-clad hills, the all-steel auditorium and hotel, the recreation facilities, the splendid meals, make this a blessed conference ground.

Some will come a thousand miles or more to be blessed in this conference. It is not an ordinary Bible conference. It is planned as a time of refreshing, a time for seeking and finding the fullness of Holy Spirit power, a time of learning how to win souls, how to build a great soul-winning church. It is to be a time of rededication, a time of learning the answer to problems every Christian worker has.

Ideal Recreation Facilities for Christians



LET'S HAVE A GAME OF TENNIS.

Christians do not want the worldly background of the usual vacation resort. They do not need the barroom, the cocktail lounge, the night-club atmosphere. They



SWIMMING IN LAKE LOUISE

usually do not feel at home in mixed bathing at the beaches. Lake Louise has the kind of facilities that good Christians can enjoy. There are separate bathing beaches for men and women. There

are speedboat rides, water skiing. There are tennis courts, shuffleboard courts. There are rowboats available. There is fishing in the beautiful lake. There are trails to walk among the wonderfully tall, straight pine trees. Not far



HILLSIDE SERVICE OVERLOOKING BEAUTIFUL LAKE LOUISE.

away is Tallulah Gorge, a beautiful sight. In another direction is Toccoa Falls, higher than Niagara, on the grounds of Toccoa Bible Institute. And many of the roads to Toccoa, Georgia, lead to the beautiful Smoky Mountains and Cumberland Mountains of the Appalachian Mountain range. What a blessed opportunity that Christians may get together for vacation time where there is teaching of the Word, reviving of heart, sweet fellowship, great music, and rest and recreation in comfortable, even luxurious surroundings. If possible, we suggest that you get your vacation time set so you can attend this Sword of the Lord Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia, August 28 through September 2.

Reasonable Rates

The accommodations at Lake Louise are comfortable. The rates include both meals and room. The meals are ample and attractive.

The rates run from \$3.50 per day for dormitory bunk and meals, to \$5.50 per day for private air-conditioned room and meals (air-conditioned room with bath, two to a room).

It is likely that the hotel will be full. We urge that you make reservations at once. Send \$1.00 per person for reservation. Say exactly when you will arrive and when you plan to leave.

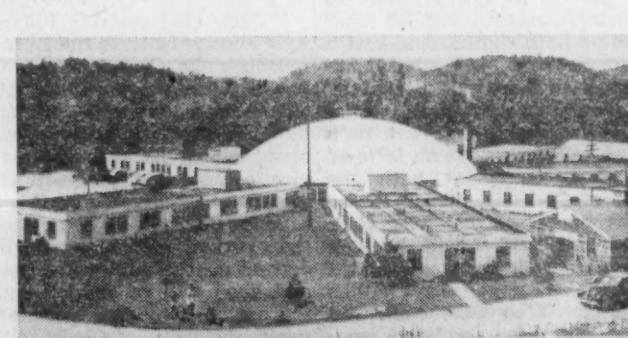
Registration Fee

Besides what the hotel charges, the conference charges \$1.00 per person fifteen years old and above, for people staying in the hotel, to help take care of overhead expenses of the conference itself. This may be paid on your arrival at the hotel desk.

For reservations address

Lake Louise Conference Grounds, Toccoa, Georgia.

Be sure to say when you expect to arrive, how many will be in the party, what accommodations you desire, whether rooms with air conditioning or not, and whether you would be satisfied with a connecting bath between two rooms, or whether you must have private bath. And enclose \$1.00 per person for reservations.



LAKE LOUISE AUDITORIUM AND HOTEL

"It is a singularly refreshing experience in our day to find men and women who are genuinely concerned about the moral and spiritual conditions of our city—and more than concerned, they are willing to do something about it. To assist in some way in meeting the needs of New York is the goal of this Committee."

George Champion
Chairman, General Crusade Committee



These are the people of New York . . . representing a cross-section of this vast city . . . whose advice, counsel and good-will are so important in carrying on this tremendous Crusade for Christ.

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(Committee in process of formation)

Photographic Reproduction of the Official New York Crusade News.

Dr. Billy Graham's New York crusade puts out "The New York Crusade News" each month. Above we have reproduced two adjacent pages of this official paper put out by Dr. Billy Graham. Notice that at the left above is the "general crusade committee." And about them it is said, "These are the people of New York . . . representing a cross-section of this vast city . . . whose advice, counsel and good-will are so important in carrying on this tremendous Crusade for Christ."

Among those on the general crusade committee are, you will note, Dr. Jesse M. Bader; Bishop D. Ward Nichols; the Catholic millionaire, Captain Eddie Rickenbacker, so long the head of Eastern Airlines; Dr. John A. Mackay, president of Princeton Seminary, Dr. Ralph W. Sockman, famous Methodist modernist; and Dr. Henry P. VanDeusen, president of the most notorious modernistic seminary in America, Union Theological Seminary of New York City. You will note also that Henry R. Luce is on the general committee. He is the editor in chief of *Life* magazine, notorious for its whiskey ads. And of these modernists, the official crusade bulletin says that these are the people "whose advice, counsel and good-will are so important in carrying on this tremendous Crusade for Christ." These men are on the committee for their advice, for their counsel, and for their good will, though they are notorious modernists who deny the full in-

spiration of the Bible and the greatest essentials of the Christian faith.

You will note that the executive committee is not named here. It is on another page, and Dr. John S. Bonnell, the famous Presbyterian whose article in *Look* magazine said that belief in the virgin birth was not necessary for a Presbyterian minister, is on that committee as well as Dr. Louis W. Pitt, the Episcopal rector who was chairman of the counseling and personal work committee.

In connection with the above facts, we suggest that you read the following Scriptures:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 7-11).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will not the unclean thing; and I will

News Notes

A Service on Cults

No informed Christian needs to be told of the disturbing growth of unscriptural cults and sects in our land. For this reason, we are happy to call the attention of SWORD readers to the work of Religion Analysis Service, Inc., of Minneapolis, Minn. This is an agency devoted exclusively to combat dangerous cults and isms of our time. The organization is non-denominational and non-profit. It is engaged in helping people everywhere who are endangered or ensnared by cults or who want more information in order to deal with these false sects. The agency publishes a quarterly magazine called *The Discerner*, which offers up-to-date articles on the subject of cults. Editor in chief of the magazine and chairman of the board of the organization is Professor John E. Dahlin, well-known Bible teacher and lecturer. With him are devoted people who have a great concern for those needing help regarding cults. The organization does not compete with other publishers or booksellers, for this work is specialized. Its depot has excellent literature concerning cults and false teachings. Information may be secured by writing the Service at 902 Hennepin Avenue, Minneapolis, Minn.

receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

We are glad that Dr. Billy Graham himself believes the Bible and preaches the Gospel. We are sad for him to disobey the Scriptures about yoking up with unbelievers like these New York modernists, about whom he says "whose advice, counsel and good-will are so important in carrying on this Crusade for Christ." We do not believe that revival campaigns ought to depend on the advice and counsel and good will of infidels and of those who deny the blood atonement, the deity of Christ, the inspiration of the Scriptures, as

Wake Forest Students May Dance, But Fees Hiked

WINSTON-SALEM (AP)—Wake Forest College students will be allowed to dance on campus next year—but they'll have to pay \$90 more for tuition, fees and room rent.

School trustees agreed unanimously on both decisions yesterday.

For the first time in the Baptist college's 123-year history, the trustees approved "adequately supervised and adequately chaperoned" dances. The rules change is effective immediately.

That gives the students some time to dance before the piper must be paid. Higher costs will start in September for the 1957-58 school year.

EDITOR'S NOTE: This is quite a pill for some good old-time Baptists to swallow. Others will take their medicine, for they believe that if it is Baptist, it can't be wrong. Therefore, they feel obligated to support these things, right or wrong. They are more concerned about the praise of men than that of God. Some day God will balance the account, and the record will stand. Please read 2 John 9-11.

—Gospel Truths

'Martin Luther' Film Tops Chicago TV Ratings

The long-awaited Chicago premiere of the Reformation film, "Martin Luther," topped the most optimistic expectations, Dr. John W. Harms commented following its premiere on Station WBKB last April 23. Dr. Harms is executive vice-president of the Chicago Church Federation which had been active in protesting the earlier banning of the film by Station WGN.

After the premiere, WBKB reported that it had received 155 telephone calls about the film, with 109 of the callers stating that they liked it. WBKB also reported that the film compiled a special American Research Bureau rating of 28.2 between 10 p.m. and 11 p.m., as compared with 8.8 for WBBM-TV; 8.4 for WGN-TV, and 5.6 for WNBQ. The 28.2 rating meant that 55% of the persons watching TV were watching the Luther film. E/P

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Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office, unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

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THE EDITOR'S Notes

by John R. Rice

We have in recent weeks received thousands and thousands of subscriptions. We will not know how many subscriptions have come in the subscription campaign until we count up those which are mailed before midnight, July 4. But already we thank God for the many thousands of subscriptions. To every new subscriber, we send Christian greetings. We pledge that we will try to keep THE SWORD OF THE LORD warm with evangelistic fire, meaty and nourishing with exposition of the Word of God, and true to Christ and the Bible in defending the faith.

We hope every reader of this paper will turn now and look at the top of the first page and see what THE SWORD OF THE LORD stands for. It is "An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism."

If you subscribed to THE SWORD OF THE LORD for someone, we hope you will write them a note and tell them so, tell them that you trust THE SWORD OF THE LORD will become as great a blessing to them as it has been to you.

Get-Well Cards and Prayers

We are still receiving hundreds

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SCOFIELD BIBLES
Wholesale and retail. Gold stamping, thumb index. Write for literature. Fowler's Christian Book Store, Hamburg, New York.

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RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept. SL, Grand Rapids 6, Michigan.

PREACHER'S SERMON BUILDER MAGAZINE
Subscribers in 50 denominations, worldwide. Sermons, outlines, illustrations, helps. \$2.50 yearly (U.S.A.). Trial subscription 5 months, \$1. (U.S.A.). Chandler Publications, 15-A North Ervay, Dept. SL, Dallas, Texas.

DID YOU KNOW?
100 million copies of children's monthly magazines sold each month, but less than one in a thousand is Protestant and Christian? Why not use and promote the children's Christian story magazine, MY CHUM? \$3 a year, 4 years \$10. Published by the publishers of THE CHRISTIAN PARENT. MY CHUM, Box SL, Highland, Illinois.

NOW! VISIT THE HOLY LAND!
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of get-well cards and letters indicating that Christian people are praying for this unworthy editor. With all my heart I thank you.

This morning, June 18th, I went to see the doctor and he discharged me with strict counsel that I should not do strenuous work this summer.

It is a constant joy to think how God delivered me after a serious fall and skull fracture April the 6th with some five weeks in bed. We rejoice that God has answered the prayers of thousands who prayed for my recovery. We cannot answer all the letters and cards personally, but with a sincere, grateful heart we thank everyone who has written and everyone who has prayed.

I find that I still tire more easily than before the fall, but that I am gaining strength slowly and I am carrying most of my load, by God's grace. Will readers please continue to pray, and pray above all that I may have the wisdom and the power of God as we try to feed and lead and bless thousands through THE SWORD OF THE LORD.

Two Great Sword Conferences Finished

JUNE 9 to 14, THE SWORD OF THE LORD promoted and conducted a conference on revival and soul winning in the Baptist Temple at Tulsa, Oklahoma, Rev. Clifford Clark, pastor. The invitation was by a number of fundamental pastors, and people attended from Missouri, Kansas, Texas, Oklahoma and Arkansas. Speakers were Dr. Bob Jones, Sr.; Dr. Bill Dowell of Springfield, Missouri; Rev. Jack Hyles, pastor of Miller Road Baptist Church, Garland, Texas, and this editor. Rice sisters Grace and Joy sang beautifully. It was one of the sweetest and most helpful conferences we have been in though the crowds were not the largest. Dr. Bob Jones was at his warmest and best, and so with Dr. Dowell and Brother Jack Hyles.

And before you get this copy of THE SWORD, we will be finishing the tremendous conference on revival and soul winning at Lake Louise, Toccoa, Georgia, June 30 to July 5. Speakers will include Dr. R. G. Lee of Memphis, Tennessee, three times president of the Southern Baptist Convention; Rev. Jack Hyles of Miller Road Baptist Church, Garland, Texas, who last year baptized more than 70 converts in his church; and Missionary Fred Jarvis from Tokyo. The hotel rooms have been taken for weeks and we anticipate it will have been a tremendous and blessed conference with capacity crowds and spiritual revival.

Lake Louise Again, August 28 Through September 2

Because of the tremendous response, THE SWORD OF THE LORD was invited to put on a second conference at Lake Louise this year, and so from Wednesday, August 28 through Monday, September 2 (Labor Day), THE SWORD OF THE LORD will have a second full-scale conference on revival and soul winning and spiritual power at the million-dollar Christian resort, Lake Louise, Toccoa, Georgia. Speakers will include Dr. Bob Jones, Sr., Dr. Lee Roberson, Rev. E. C. Sheehan, pastor of the Mikado Baptist Church, Macon, Georgia, Pastor Harold Sightler of Greenville, South Carolina, Evangelist Walt Handford and this editor. Those who wish reservations for this conference should write once because the hotel rooms were filled long before the last conference. Address Lake Louise, Toccoa, Georgia. Include \$1.00 per person for reservation fee. Say when you will arrive and leave.

"I know that, though He may remove

The friends on whom I lean,
Tis that I thus may learn to love
And trust the One unseen.

And, when at last I see His face
And know as I am known,

I will not care how rough the road
That led me to my home."

—Grace Troy.

Will Southern Baptists Support Dancing Schools?

All who give to the Cooperative Program of Southern Baptists must support the colleges which are included. Now that several Baptist colleges have been having dances by student groups, some on campus, some off campus, will Baptists be loyal to the program and support the dancing schools, or be loyal to Christ and use the money where it will honor Him more?

Wake Forest College has officially begun dances on the campus. A North Carolina Baptist sent us the following clipping:

Ministers' Group Moves to Protest Wake Forest Dances

WINSTON-SALEM, May 13 (AP)—Wake Forest College got a formal reminder today that the Baptist State Convention strongly disapproves of dancing on the campuses of institutions it owns or supports.

The Pilot Mountain Pastors' Conference, a division of the Pilot Mountain Baptist Assn., passed

a resolution criticizing a Wake Forest trustees' decision to allow "supervised" dancing at the school here.

After some 90 minutes of discussion during a meeting at Davis Chapel on the Wake Forest campus, the ministers approved the resolution, which included a lengthy quotation condemning dancing from the North Carolina Baptist Annual of 1937.

The Rev. W. W. Reece, secretary of the conference and pastor of East Twenty-Fifth Street Baptist Church here, said that the vote "there was quite a lot of discussion." He also indicated that the vote was not unanimous, saying that the opposition "was more in the nature of postponing action."

Copies of the resolution, said the Rev. Mr. Reece, will be sent to Dr. Harold W. Tribble, Wake Forest president; to the Board of Trustees; to the president of the Baptist State Convention; and to Baptist state publications.



1. You ask, "Has any book or article been written tracing the stone tablets God gave to Moses with the Ten Commandments written thereon . . .?"

ANSWER: Those stone tablets have not been known since the captivity. It is supposed that when the Temple was destroyed, they were destroyed. Possibly they were lost before that. At any rate, they have not come down even to New Testament times. But fortunately since we have the commands of God which were written therein, we do not need the stone tablets.

2. You ask, "How do you feed a newly converted soul on the milk of the Word?"

ANSWER: I think that the passage in I Peter 2:2, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby," means first that the young convert himself should set out to learn the Word of God. He should read it all, but especially the Gospels, the Psalms, the New Testament, and then go on to read all of it and learn all of it that he can from time to time.

By "the milk of the word" I suppose it is meant that one should learn the simple Gospel about how people are saved, how to win souls, how to get your prayers answered, how to live for God, etc., and not to be too much disturbed about details of Bible prophecy, predestination, and such other deep subjects. At any rate, one should first try to learn how to be saved, how to know that he is saved, and how to live for God and win souls. Then other things can come after that. But every Christian ought to read the Bible, read it all, and read it over and over again, and study it and pray over it.

3. You say, "I also would like to know the best way of approaching children to convert them."

ANSWER: I suggest that you get my little booklet, "What Must I Do to Be Saved?", a copy of which is enclosed, and study it very carefully until the plan of salvation is clear in your own mind. Then why not read this same booklet to the children; explain it as you go. Then you might ask children if they realized that they are sinners. Of course they can soon be shown that they are sinners, since they have sinned against God and done wrong. Then you can make it clear that Christ died to save them, and that they need simply to put their trust in Jesus Christ, surrender to Him, and depend on Him to save them.

Then I would have them to take some stand that would be a sign to them and to you that they have trusted Christ. Either they can sign their name to the statement on page 23 of the booklet, or they could pray with you and put in words in their prayer that they are turning to Jesus now and will trust Him to save them forever. Or they may want to go with you to tell their mother or father that they have trusted Christ. But public confession of faith in Christ ought to follow one's decision soon.

One of the easiest ways to teach spiritual truth to children is by the flannelgraph method, where pictures are simply laid on a flannel board and stuck there, to illustrate the stories. You may get help from Child Evangelism or Sunday School equipment companies on this matter.

In Jesus' name, yours,

John R. Rice

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Robert A. Welty, pastor of the Lakewood Bible Baptist Church of Atlanta, Georgia, reports a blessed revival with EVANGELIST GLEN SCHUNK of Greenville, South Carolina. During the eight days there were 74 first-time decisions and 57 rededications. Brother Welty

(Continued on page 7)

The Christian and Atheism

(Continued from page 1)

atheists out of our boys and girls; and it has succeeded to an alarming degree. Not only is the attack directed against the church, it also includes the home and the sacred institution of marriage.

All Christians Classed Together

In reading atheistic literature I note that Christians are all classed together. The writers seem to be utterly ignorant of the fact that there are various kinds of Christians. I am certain of this from the fact that they declare the inmates of our prisons to be Christians simply because the average prisoner claims affiliation with some church or denomination. And I suppose if the facts were known, not five per cent would be found to be Christians. There may be all the difference in the world between a mere professing Christian and a truly born-again believer. True, religion has caused many a war and much bloodshed, but that is not true of real Christianity. Religion is not necessarily Christianity. There are the sheep and the goats. Some religious people will do things that Christian people would never do. To place all religion in the same class with Christianity only demonstrates the utter ignorance and darkness of atheists as a whole. Many of them have never been privileged to mingle with genuine, born-again believers, or they would know better. Their acquaintance has been with religion as a system, rather than with Christianity as a life.

Atheism makes much of the sins of Christians. I know of no argument more nonsensical. If turned upon atheists or any other group in the world, it would be equally valuable. The fact that one man is bad by no means proves that all are. There is not an intelligent person anywhere but who must admit that Christianity has produced the highest type of morality known. Even the children of Israel under the law of Moses attained a morality that the surrounding nations never even dreamed possible. Let atheism produce such a moral standard and then let it impart to its adherents the power necessary to reach that standard in every-day practical life. When it can do that, that which the Gospel alone has done, then, and not until then, it may discard God's salvation and substitute its own precepts.

Atheism Leads to Sin

Atheism is bound to lead directly to immorality and license of every kind. How could it be otherwise? The one thing that keeps men back from committing sin is the fear of punishment. They know that God has said, "The soul that sinneth, it shall die"; "Be sure your sin will find you out"; "The wages of sin is death." Men would not fear to kill if it were not for the thought of the gallows. It naturally follows that if a man can persuade himself that there is no God to meet, no judgment to face, and no Hell to suffer, he will give full vent to his passions; he will sin as often as he pleases; he will satisfy every wish and desire. Why not? If this is to be his only life, why not have the best possible time while it lasts? Why not partake of every pleasure and drink of every cup?

The Christian is not restrained by law, but by an experience of God's salvation that breaks the power of sin. But for the unbeliever there is nothing but law and the fear of punishment. Now if that be taken away and the power of sin left, it follows that he will indulge as freely and as often as he sees fit. God help us, then, if atheism ever gains a foothold! It will spell the moral doom of the nation.

This is taken from Bob Shuler's magazine, the *Methodist Challenge*:

Not long ago a young foreigner was pointed out to me at a public meeting. He was undoubtedly very brilliant. He spoke for five minutes and his statement were as keen as a blade. He is an atheist, though he does not aspire to leadership. I came to find out that he is

living in a cottage in Hollywood with a Swedish girl who pleads with him to marry her and thus save her good name. But he sees no need for a marriage license.

"This, it seems to me, is a very fine illustration of the fruitage of atheism in practical application. When a young man or woman comes to believe that God is a myth, restraint is gone. This thing of doing right for right's sake sounds very lovely and is used handsomely for effect, but there is no truth in it when you hear it from the lips of these God-haters. It is a pretty safe guess that atheism will lead three-fourths of its devotees into open sin and brazen sensuality."

Modernism to Blame

That atheism is making rapid strides there can be no doubt. But right here and now I want to charge home on the leaders of our churches the guilt, the blame, the cause. For had it not been for the Higher Criticism, the modernism that has been taught in our theological seminaries, atheism could never have gained a foothold. Modernism is bound to lead directly to atheism. Infidels are bred in colleges where Higher Criticism is taught. There can be no other outcome. It is the natural, expected harvest. "Whatsoever a man soweth, that shall he also reap."

Deny the virgin birth, repudiate the blood, tear to pieces the Bible, and atheism is the result. The denial of God naturally follows. Oh, the guilt, the blood-guilt of the ministry of today! What an account to render! How common it is now to see a Voltaire, an Ingersoll in the pulpit! And the people know it not. Woe to the false shepherds!

"Oh, I used to be so happy, but my peace is all gone! I can't believe. I've doubted, doubted, doubted so often!"

It was a heart-rending cry; and it came from the lips of a seventeen-year-old girl in the city of Edmonton at the close of a Sunday morning service. Surrounded by weeping friends, she was praying her way through the fogs of unbelief back to God.

At one time, she was one of the brightest of Christians, simple in her faith, filled with a love for her Saviour, taking an active part in prayer and testimony; now she was unable to believe in the inspiration of the Bible, its miracles and teachings, and even doubted the deity of Jesus Christ.

How did it happen? What caused such wreck and ruin?

Why, she had gone to work in the household of a minister who happened to be one of the most radical and destructive of critics. It was not long until her Christian associates noticed a great change coming over her. Her face wore an expression of pain. She became utterly miserable and unhappy.

Such was the result of destructive criticism, sown by one who was supposed to be God's servant, in the heart and life of a girl in her teens.

Thank God, she got back her faith that morning and with it the old-time joy and peace of a happy Christian experience.

That minister has now passed on to continue his faith-destroying work in another field.

We recoil with horror from the woman who lives a life of ill-repute. But who hath the greater sin, and to whom will be meted the greater punishment? It is not hard to answer. But let the Master reply. To the repentant woman of sin He says, "Neither do I condemn thee; go, and sin no more." But to the modernists, "Woe unto you, scribes and Pharisees, hypocrites! ye serpents, ye generation of vipers, blind leaders of the blind!" And of them, "Beware of the leaven [teaching] of the Pharisees." Paul, speaking of them calls them "grievous wolves."

The One and Only Need

Now as to the leaders of these various societies of atheism and infidelity—for the most part they are mere youths. Moreover they have never known Christ and therefore have no means of comprehending spiritual things. How

true is the Bible statement regarding them! "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Hence, to argue or seek to reason with an atheist would be utter folly, since the natural man has no capacity to understand. He lives in a world far from the spiritual, and being an utter stranger to the spiritual realm he is in darkness regarding the things of God. Do not condemn him; pity him.

There is only one thing that the atheist needs, and that is salvation. He needs Christ just the same as any and every other sinner. What he requires is a change of heart, a new nature. He must be "born again." Regeneration is his only hope. These boys and girls, remember, are sinners, though atheists. They are blind leaders of the blind. Not having the light themselves, they cannot impart it to others. Their minds are darkened by the god of this world, and it is the business of Satan to keep them so.

Worn-Out Arguments

As to their arguments and attacks on the Bible and its Author—they are but the old worn-out statements of the infidels and free-thinkers of a generation ago.

Every argument has been answered again and again. Not one will hold water. They are so foolish, so childish that they ought

not to be recognized with an answer. In spite of all that has been written, it yet remains for someone to prove that there is no God, to prove that the Bible is unreliable and fallible, to prove that men are not sinners needing a Saviour, to prove that there is no Heaven and no Hell. No infidel, no atheist has ever proved. They have criticized and found fault, they have argued and questioned, but they have never proved. They cannot and they know it.

Colonel Charteris it was who said: "I would gladly give \$15,000 to have proved to my satisfaction that there is no such place as Hell." Poor man! he might have offered a hundred million dollars with as little hope of success. The Bible has been with us for centuries. It claims to be the Word of God. Men have believed in Heaven and Hell for generations. It remains now for the atheists to prove the contrary.

And while they have been hammering away at the Word of God, the Bible has marched right on. Infidels and agnostics have gone to their doom, but the Bible is

still here. "Heaven and earth shall pass away: but MY words shall not pass away."

*Last eve I passed beside a blacksmith's door
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with blasting years of time.*

*"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; and then, with twinkling eye,
"The anvil wears the hammer out, you know."*

*And so I thought, the anvil of God's Word
For ages sceptic blows have beat upon.
Yet tho' the noise of falling blows was heard
The anvil is unharmed—the hammers gone.*

—John Clifford

Poor, puny man! What a fool he is! True, indeed, is the verdict of the Book of books: "The fool hath said in his heart, There is no God." For only a fool would make such a statement.

Cause and Effect

To a person of average intelligence, the argument of cause and effect in itself, it seems to me, is unanswerable.

For instance, I pick up a watch and examine its works and I know at once that it did not fall from the skies, neither did it grow by the roadside. Ordinary reason tells me that it had a maker, that someone designed it, that only an intelligent being could have invented it.

I see an automobile. I have never known one to be born. It didn't just happen. A glance tells me that it was built for a special purpose, and immediately I think of a first cause and conclude that it must have been fashioned by an intelligent being. And who would have the audacity to dispute me?

I look at a house and I know it had a builder. An effect always presupposes a cause.

Robinson Crusoe finds the print of a man's foot on the sand. He does not waste time trying to invent some new theory. He comes immediately to the irrefutable conclusion that it was made by a man, and that a man must have been on the island.

I see planets, suns, great heavenly bodies, and all moving in perfect order, each in its own pre-

scribed circle. They never clash and they are right on time. I see plants, trees, flowers, animals, birds, fish, men, and instinctively I look for a Creator, a Designer, a Mastermind. Some all-powerful, intelligent Being I know must have designed and created all of them. Hence there simply must be a God.

Why does not the atheist want God? He wants a watchmaker for a watch an automobile manufacturer or inventor for a car, an architect and builder for a house. Why not a Creator for a universe? There can be but one answer. He is not right with God and he does not want to meet Him.

Ask the atheist where he starts, and he will respond: "With the nebular hypothesis." There are, he will tell you, the two great first causes, force and matter. That is as far back as he can go. Now ask the Christian the same question and he will answer: "In the beginning God." "But," exclaims the atheist, "who made God?" "What made force and matter?" replies the Christian. And there you are, a deadlock.

Well now, take your choice. As for me, I choose God, an intelligent Being. Force and matter may satisfy you but not me. For the nebular hypothesis the atheist has nothing but supposition whereas I have a divine revelation, God's Word. No nebular guess (for that is what hypothesis means) will suffice for the Christian.

A Negative Philosophy

Atheism, I am convinced, can never succeed because it is a negative philosophy, and there is something in the heart of man that cries out for God. Man instinctively worships. He was made for God, neither can he ever be satisfied until he finds rest in his Creator. Christianity is positive. It has a constructive, positive message. It meets a real need. Hence atheism has no more chance of success than has a ship against the rock of Gibraltar.

We tell the atheists that their philosophy is destructive, that they take away our faith. And immediately they come back by saying that we send our missionaries to the foreign field to take away the religious beliefs of the heathen. I answer, we do not.

(Continued on page 9)

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

You may buy with confidence!

Have you been using hearing aids for 3 years or more?

If so, you are experienced enough to appreciate this FREE OFFER

First, a fact that may surprise you: Most Audivox business is done with people who have tried out other hearing aids. These experienced deaf people are never impatient over the time and care taken by Audivox dealers in analyzing an individual hearing problem. Remarkable precision testing equipment and a wide variety of hearing aids enable the Audivox expert to correct 1,023 different kinds and degrees of hearing loss. If you appreciate this kind of personal attention — send the coupon and receive, free, a certificate good for a \$15 examination and analysis. Without obligation, of course.

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P. O.

Small Town Evangelism

(Continued from page 1)

cried out, "Give me Scotland or I die!"

Far from the usual narrow denominational interest that occupies most of us John Wesley proclaimed, "The world is my parish."

God Needs Some Leaders to Share His Burden

Around us today we see little genuine effort to really reach the mass of common people with the Gospel. Spurgeon, Whitefield and Wesley preached in the open air to great throngs. But instead of this we see so much narrow, limited interest and concern on the part of pastors and laymen. Frequently the only time we get out of our own little group is when there is a little, formal Good Friday service in town in which several ministers take part and a handful of people attend.

Tragically, most Christians are all too willing to go along without the New Testament kind of burden and impact on our communities. We are far-removed from the early Christians who "turned the world upside down."

We need to hear again the Lord's words, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). Then we need to get our eyes onto this harvest field around us.

Community-Wide Evangelistic Efforts Can Reach the Whole Area for Christ

There will always be a need for

one-church revivals. Particular problems in the church and a general stirring of the church members are continually necessary. But all too frequently these meetings are simply a habit—no great effort or burden and little revival.

But in addition to one-church meetings there ought also to be periodic efforts where all the born-again Christians in a community join hands to reach the lost and influence the whole community for Christ. There are several important advantages that such a campaign can have over single-church meetings.

1. A genuine co-operative effort where the orthodox churches get together can dominate the other activities in town in a way no one-church meeting can. The advertising, newspaper comment and other activities of such a revival will bring many to the meetings simply out of curiosity.

2. An area-wide meeting presents a united front to the world which demonstrates that Christians can work together and that becoming a Christian is not simply joining a particular church.

3. It is much easier to get the unsaved out to a large union meeting than to a single church campaign. The crowds themselves attract many. Then, too, the larger the group, the less conspicuous a lost person feels. Such a meeting attracts a great deal of attention because it is usually held in a larger public auditorium or tent.

4. A united campaign can also do far more in settling moral issues than smaller efforts. When Billy Sunday came to town for large meetings frequently the saloons were closed and public sin was seriously curtailed. When vice and corruption are publicly denounced in large revival meetings the whole sentiment and conscience of the town can be radically changed.

5. The cost of one large cooperative meeting can be a great deal less than numerous one-church meetings which have far less impact on the community.

Problems Answered

Like any other worth-while effort, city-wide revivals have been seriously criticized by some. Sometimes when I mention such a co-operative effort a pastor will say, "I simply can't co-operate with the modernistic pastors in my town." Of course you can't! Second Corinthians 6:14 plainly forbids our yoking up with unbelievers for any religious cause, I believe. Billy Graham has done serious harm to the general cause of Christ in his present New York City campaign by having liberal pastors on his revival committee. D. L. Moody, R. A. Torrey, Billy Sunday, Bob Jones, Sr. and Dr. Rice had had tremendous city-wide meetings with only the fundamental pastors co-operating. I am convinced it is wrong to do otherwise!

It is generally wise to set up a completely new committee for each revival campaign. Probably the general committee should be composed of the pastors of the co-operating churches plus one or two strong laymen from each of these churches.

Such a united campaign should often be set up to last at least three weeks and sometimes four weeks or more. It takes time to build the deep conviction of sin necessary to bring a moral revolution in a town and reach the masses of common people with the Gospel. Billy Sunday seldom gave a public invitation to the unsaved in the first three weeks of a campaign. In a few cases his campaigns lasted for three months. Mordicai Ham, famous Southern evangelist, often went three weeks or longer preaching principally to the unsaved. Then when the first invitation was given to trust Christ, it was like a dam breaking and hundreds were frequently saved at that service. It is nearly impossible to expect this kind of thorough revival results in a brief two-weeks' meeting.

If a group of pastors can agree on the essential doctrines of the faith, they ought to be able to work together to sponsor a united

campaign to reach the community. I can have fellowship with a pastor who believes the Bible, believes in the deity, the virgin birth, the atoning death and bodily resurrection of Christ and believes in the necessity of salvation through the blood of Christ.

If pastors will agree on these fundamentals and agree not to emphasize for the moment their differences about baptism and the security of the believer, they can labor together to get people saved. It is surely too bad when Christians allow these honest differences to make it impossible to cooperate in saving a man from Hell. I have sometimes had blessed fellowship in revival with Pentecostal people who were sensible and willing to join in a serious effort to reach the lost, without making an issue of their particular teachings concerning tongues and healing.

"But," someone asks, "will my church get its share of the converts?" I have found that the group that works the hardest at getting lost people out to the meetings will also get the largest share of the converts as members in their churches. With the right kind of preaching against modernism during the revival and with the right kind of follow-up work the converts will not be going back to dead churches where the Gospel is not preached.

How to Get Started

If you have a burden for your community, I suggest that you spend some regular time in prayer asking God to help you interest others. Then go talk with some of the other pastors and interested laymen and get them to pray with you about a community-wide meeting.

If there is an evangelical ministerial association in your town, mention your burden at one of their meetings. When the men are agreed to go ahead on such a venture, contact should next be made with a good evangelist. It is nearly always best to have an experienced evangelist come rather than simply to select a pastor to do the preaching. A pastor might come in and preach well, but without the specialized knowledge and experience of an evangelist full time in the revival field, the meeting could fall far short of success. Pastors will wish to get an evangelist who will not major on minor matters and who can work with the different churches represented.

Often an evangelist will have a regular team, with his own musicians. The evangelist usually would want to come himself or send his advance man to meet with your group and lay plans for a meeting. Here at the Sword of the Lord we would be glad to put you in touch with sound, experienced, Spirit-filled evangelists who are reliable and suited to your needs.

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A serious problem to be settled is the selection of the auditorium. Seldom can the truly interdenominational flavor of the meeting be reflected to the town if the auditorium of one of the local churches is used. If there is a large, public auditorium which is fairly centrally located, it may be the answer. Sometimes a tent will attract enough attention to be ideal in drawing a crowd. Whatever you use should at least be large enough

"What Thou, my Lord, has suffered,
Was all for sinners' gain:
Mine, mine was the transgression,
But Thine the deadly pain:
Lo, here I fall, my Saviour!
'Tis I deserved Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace."

"What language shall I borrow
To thank Thee, dearest Friend,
For this, Thy dying sorrow,
Thy pity without end?
Lord, make me Thine forever,
Nor let me faithless prove:
Oh, let me never, never
Abuse such dying love."

—Bernard of Clairvaux
Trans. by Jas. W. Alexander

to seat the combined Sunday evening attendance of all the co-operating churches.

The finances for a union revival meeting can usually be easily handled by taking offerings for the expense budget at the beginning of the meeting and taking a love offering for the evangelist toward the end of the meeting.

Is God Waiting for YOU?

Perhaps God is just waiting for you to get a vision of the need in your community for a great, life-transforming united revival effort. Will you pray and see if God wouldn't have you take the lead in starting plans for such a meeting? Step out on faith and determine to overcome the obstacles Satan puts in the way of such plans.

Last summer a business man from central Georgia came to me at the Sword Conference on Revival and Soul Winning at Toccoa, Georgia. He told how a group of laymen had been meeting for months every Friday night to pray for their community. Only a few small churches in the area were interested in seeing souls saved. This small group of men together with the pastors of these churches invited Evangelist Hugh Pyle to come for a community-wide meeting and rented a tent. In this brief meeting there were 134 saved and over 100 rededications to Christ.

Is God calling you to lead out in a similar program for your community? We would be glad to write and counsel with you about the details of such a meeting.

With the Evangelists

(Continued from page 5)

hard worker and a strong Bible preacher.

Sword of the Lord EVANGELIST PAUL FERGUSON, 1912 Vance Avenue, Chattanooga, Tennessee, conducted a two-week revival, closing April 14, in the Calvary Baptist Church in Summerville, Georgia, where Brother Lamar Rosser is pastor. During the campaign there were 20 professions of faith and several rededications.

EVANGELIST DON CHENOWETH of P. O. Box 2, Tampa, Florida, reports two recent revivals. In the Wanita Baptist Church of Winter Haven, Florida, where Brother Don Faulkner is the pastor, there were 20 additions to the church with 15 professions of faith in Christ. Then in the Calvary Baptist Church of St. Augustine, Florida, where Rev. Silverio is pastor, during a one-week revival there were 37 additions to the church, the majority of these being professions of faith in Christ.

EVANGELIST TOM C. FAIR, a widely used, fearless preacher, of 3431 S. E. 36 Avenue, Portland 2, Oregon, tells of a number of good meetings. There were 128 decisions in the First Conservative Baptist Church of Springfield, Oregon, where Rev. Owen Douglas is pastor. Twenty-eight of these were first-time decisions for Christ. Brother Fair held his fourth revival meeting in the First Baptist Church of Pasco, Washington, where Rev. Erwin Weyhe is pastor. During the meeting there were 49 saved, 7 came for assurance of salvation, 11 returned from backsliding, 4 came for baptism, and 15 families started the family altar. In the Bethel Baptist Church of Kalispell, Montana, where Rev. F. A. Johnson is pastor, there were 34 saved, 6 returned from backsliding, 11 came for assurance of salvation, there were 33 who dedicated their lives to God, and 22 decided for tithing, family altars and Bible study.

Please mention THE SWORD OF THE LORD when answering advertisements.

Dr. Bob Jones Says:



Sometime ago a man who represents a very well-known business firm came by Bob Jones University to interview a student whom his business firm was helping financially to attend the school. The father of this student is an employee of this business firm. This intelligent, representative businessman, in writing a friend, says: "Bob Jones University is one of the most unusual institutions it has been my privilege to visit. The University was founded in the 1920's. I was introduced to the founder, Bob Jones, Sr., who is now Chairman of the Board of Trustees. The University now has approximately 3,000 students, a faculty and staff of about 230, and a very modern and impressive physical plant. Most schools today are without religious ties or if they are or have been church supported, they mention that fact with a sense of apology. Not so at Bob Jones University. It is vigorously and enthusiastically Christian though it is not supported by any individual denomination. Almost half of the students are preparing to be ministers or missionaries. I attended a vespers service in the auditorium, which seats 3,000. It was a musical program and the staging, lighting and music were thoroughly professional though all done by students. Bob Jones Uni-

versity and its students have the vigor and drive of youth and purpose. It's a crusade—quite a contrast with the tradition, complacency and sophistication of most campuses."

Bob Jones University emphasizes culture and efficiency, and it has high academic standards. The institution endeavors in all things to give the Lord Jesus Christ the pre-eminent place. It stands without apology for the old-time religion and the absolute authority of the Bible. Now, if you are interested in an institution of this kind, you can help us in three ways: First, you can pray daily and earnestly for the school. Second, you can invest some of the Lord's money in the work. Third, you can help us contact the right kind of students who can be trained for Christian leadership in these superficial and trying days. Remember, our problem is not a problem of getting students; it is a problem of getting the right kind of students who can be trained for the right kind of Christian leadership. We will appreciate your co-operation. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

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Imagine a soul-satisfying ministry playing glorious Hymns of the Gospel for Evangelistic Campaigns Hospital Street Meetings, Mission Fields, or for Friends.

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All this is yours through ILLUSTRATED GRAPH, my easy, illustrated, graphic Christian music method. Send name, complete address (PRINT plainly) for Brochure, Sample Lesson, T.O.T. Mention instrument you desire to play.

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AFRICA IS EXPLDING!

John Gunther says in Inside Africa:

"Africa is like an exploding mass of yeast."

He adds: "Today's Africa may not know exactly where it is going, but it is on the march, and marching fast toward Western standards."

Will it explode toward Christianity?

Will it march toward God or into the civilized paganism of the modern world?

It's your decision. You have the responsibility to give the Word of God to the continent of Africa.

PTL is giving away Gospels at the rate of 30,000 a week. So many eager hands are reaching for them that the Word of God has to be rationed. You can help today by sending your gift to

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Write for FREE folder and price list to

STORY-O-GRAPHS

Dept. 22 Pasadena 16, California

Decided Not to Drop "Sword"

The following interesting letter was in the mail May 3:

"Dear Friends:

"You sure can reply to this letter, 'I told you so!' You sure did! You told me six or seven times to renew my subscription to THE SWORD. I've taken it almost ever since it led me to Christ six years ago. A neighbor would pass them on to me for comment. At first I read them so as not to offend her, and so I could make a few intelligent remarks about it.

"An article by Brother Rice showed me that all my righteousness was as filthy rags in the sight of God. And that church work is not God's plan of salvation. At first I wanted only to obey God, and to do things pleasing to Him. I knew I had sins, though I didn't think much on it, for I was as good as the next fellow. So right then and there I prayed a prayer of repentance and accepted Jesus as my personal Saviour..."

"I fell so busy with the three little ones, the house and shrubbery and notes to shut-ins and family that THE SWORD was crowded out of my life..."

"We were much impressed by the recent articles on the New York Crusade. Not many magazines have such Christian love, plus Christian courage to inform its readers on such a vital issue, in such a loving way... We realize THE SWORD will stand for Christ and His gospel, and not be swayed with the crowd. It will not compromise. We must be kept alert in these last-days. Thus we have changed our minds and are not dropping THE SWORD."

So writes Mrs. A. A. G. of Houston, Texas.

Jungle Doctor

(Continued from page 1)

them understand about God when I help Mbali with my own blood."

"She came to the ward, and as I was preparing various needles, flasks and bottles, Daudi appeared at the door.

"Bwana, his pulse is very thin. I can't count it properly."

I went in to see my little friend. He lay there utterly exhausted, gaunt and anxious looking. He seemed hungry for air.

"Bwana," he whispered, "I'm frightened."

"I'll be back soon, Mbali, with a gift which will make things very different."

As rapidly as it could be done, we collected the blood from the girl. With satisfaction I watched it running into the bottle. The whole procedure went without hitch, although the apparatus was improvised. Bits of rubber tubing, a needle used for quite another purpose, and a pickle bottle were the main portions used. Slowly the blood ran in till it reached the grease pencil mark on the bottle.

"A pint," I grunted, carefully removing the needle and covering the puncture in the girl's arm with a square of sticking plaster.

"Bwana," said she, "may I see you give it to Mbali? After all, it is my blood."

I smiled. "Yes, come on. You (Continued on page 11)

"I WOULD NOT ASK THEE WHY
MY PATH SHOULD BE
THROUGH STRANGE AND STONY WAYS
THOU LEADEST ME!"

"I WOULD NOT ASK THEE HOW
LOSS WORKETH GAIN,
KNOWING THAT SOME DAY SOON
ALL SHALL BE PLAIN."

"MY HEART WOULD NEVER DOUBT
THY LOVE AND CARE,
HOWEVER HEAVY SEEMS
THE CROSS I BEAR."

"NOR WOULD I, FATHER, ASK
MY LOT TO CHOOSE,
LEST SEEKING SELFISH EASE
THY BEST I LOSE."

—Grace E. Troy

A Literature Rack in Your Church or Store

1. Buy 50 of Sword 15c Pamphlets for \$6.25 (a Reduced Price) and Get Free Rack Displaying 18 Kinds.

2. Buy 150 of the 15c pamphlets for \$18.75 and Get Large Free Rack Pictured Displaying 30 Kinds, With Sign and Price.

Every day pastors and Christian workers are called on to deal with problems in the Christian life. Here a Christian is enslaved by the tobacco habit and needs help to quit. There a young Christian is unsure of his salvation and needs assurance. Here a Christian has a Catholic relative, and he wants some literature that will help attract and win and not drive away that loyal Catholic, while showing him his need for Christ. This family has a backslider in the family; how can he be helped? Here is a Christian concerned about the premillennial coming of Christ. There is a family who needs help on the correction and discipline of children. Someone else has been troubled by Seventh-Day Adventist propaganda about the Sabbath. Another Christian is sick and earnestly concerned about what God promises concerning the healing of the sick, in answer to prayer. Every church has young people who need plain, kindly, scriptural teaching on courtship and the dangers of petting.

And nearly every church has some student who ought to have the teaching about the verbal inspiration of the Bible, or what God says about being yoked up with unbelievers, or how great soul winners were filled with the Holy Spirit.

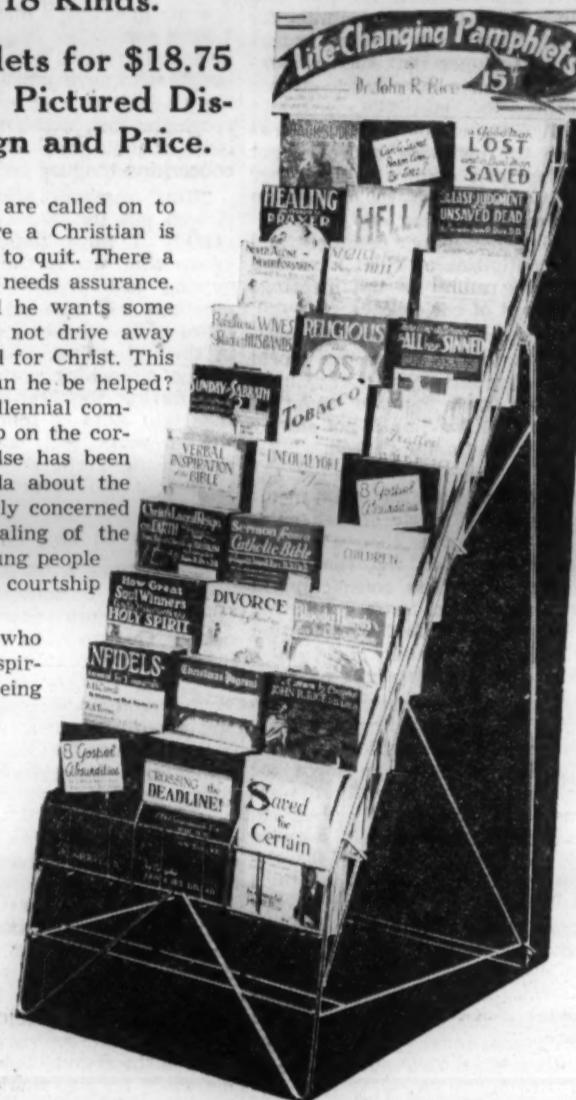
And every church sometimes has a lost person attending who should be given a clear, scriptural, attractive, colorful sermon addressed to the unsaved—something more than a cheap tract which he will lay aside, or which will not answer his problems.

For many years these questions and problems have been presented to Editor John R. Rice of THE SWORD OF THE LORD. In great revival campaigns, in fruitful pastorates, and by mail from all over the world, Dr. Rice has had appeals for help in these matters. The result is a series of beautiful, large pamphlets which have been used of God to settle the problems of tens of thousands. In fact, more than a million copies of this 15c pamphlet series have been distributed! Hundreds of pastors keep some of these on hand to give out to troubled souls. Many Christian radio broadcasters send them in answer to questions. Now you may have a rack displaying these pamphlets in your church or in your store. It requires no table. If you like, you can simply put a milk bottle or a coin receptacle nearby with the understanding that for every pamphlet taken one may put in 15c. Occasional announcement from the pulpit will result in great use of these pamphlets to settle problems of doctrine, of practical Christian living, of soul winning.

Sometimes a pastor will keep a rack displaying these pamphlets in his study, or in the church office, so the right one can be selected for any need immediately.

In Greenville, South Carolina, I went into a cafe and found there, spread on the counter, many of these pamphlets used by a godly restaurant man to help people. It was difficult to keep the booklets from being greasy and dog-eared, yet these racks will make it possible to display them cleanly, compactly. It only takes a space about 27 inches by 24 for the larger ones, a little less for the smaller ones.

Or an individual may have the rack full of booklets and, by permission of the pastor, may set it up near the door on Wednesday night. The whole rack folds compactly, goes into a carton which we provide, and is easy to carry and set up in a moment.



Two Sizes—Either One Free—When You Buy the Pamphlets at a Reduced Price

We have two sizes of pamphlet racks which we offer you free when you buy a supply of the pamphlets.

For the smaller rack, you need buy only 50 of the 15c pamphlets at 12½c each, for \$6.25. Notice that you buy at a reduced price, and yet you get the rack free. Please enclose 60c for postage and packing. The books and the pamphlets will come separately, with the rack folded in the strong carton which you may want to keep.

And when you wish to order more of the 15c pamphlets, you may buy them at wholesale price from Zondervan Publishing House, if you buy in quantities, or you may buy them at retail price from the Sword of the Lord and keep your rack filled at little cost.

The smaller rack has 18 large book-size pockets. We suggest that you select 50 of the titles most needed to fill it. If you wish, a pocket or two may be used for the booklet, "What Must I Do to Be Saved?"

But the larger rack may be what you want. It has the sign, "Life-Changing Pamphlets by Dr. John R. Rice, 15c," as you see in the picture. It displays the pamphlets in 30 pockets. This, too, is a very attractive, strong rack which can be folded up and returned to the carton we supply, for transporting, if desired.

Remember, to get the larger display rack free as pictured here, you buy 150 pamphlets at 12½c each, a total of \$18.75. Make up your own assortment from the list below, buy 150 or more, and the big rack is yours free. Please send \$1 for postage and packing. There is nothing to put together. As soon as you take the rack out of one end of the carton, it opens for use. And additional books may be purchased at wholesale discounts, if you buy in quantities, from the Zondervan Publishing House, or from the Sword of the Lord at retail prices.

Many a Christian could invest a few dollars in this matter and have a large usefulness. If you sell the pamphlets at 15c each, you will have the rack free and still make a profit.

In your church, your store, at revivals, at adult or young people's Sunday School classes, or even in your home you may help solve problems, draw people to Christ, make soul winners.

Select the pamphlets you wish, send \$6.25 for 50 plus 60c postage for books and rack, or select 150 copies, assorted as you like, for \$18.75 plus \$1 postage for books and rack.

Here are the pamphlets. As the more than a million copies have blessed others, you may use them to bless people, too.

For the Unsaved

Hell—What the Bible Says About It

Neglect—the Shortest Way to Hell

Religious—But Lost!

Sermon From a Catholic Bible

Crossing the Deadline or The Un-pardonable Sin

A Good Man Lost and a Bad Man Saved

The Last Judgment of the Unsaved Dead

All Have Sinned

Trailed by a Wild Beast! or Be Sure Your Sin Will Find You Out

Spectators at the Cross

Especially for Young People

Courtship and the Dangers of Pet-ting

Hey! Young People! They Say I Am Crazy! (by Wilfred Meloon)

David and Bath-Sheba

Against Worldliness and About the Separated Life

Lot: The Man Who Made Money His God

Separation From Worldliness (by Robert L. Sumner)

Tobacco—Is Its Use a Sin?

The Backslider

Hindrances to Prayer

Practical Christian Life

Bloody Hands and How to Cleanse Them (on soul winning)

The Fullness of the Spirit

Giving Your Way to Prosperity

Healing in Answer to Prayer

How Great Soul Winners Were Filled With the Holy Spirit

Negro and White: Desegregation—Right or Wrong?

Rebellious Wives and Slacker Hus-bands

Correction and Discipline of Chil-dren

Never Alone, Never Forsaken (sweet comfort)

The Unequal Yoke What the Bible teaches about Christians yoking up with unbelievers in marriage, churches, and lodges.

Bible Doctrine

Christ's Literal Reign on Earth From David's Throne at Jeru-salem

Eight Gospel Absurdities if a Born-Again Soul Ever Loses Salvation

Can a Saved Person Ever Be Lost?

Sunday or Sabbath—Which Should Christians Observe?

Verbal Inspiration of the Bible and Its Scientific Accuracy

What Will Happen When Jesus Comes?

Please remember, you may select any assortment you wish of our 15c pamphlets under this plan. The pamphlet rack is yours to keep; future supplies of the booklets may be purchased wholesale from Zondervan Brothers if in quantity, or from the Sword of the Lord at retail prices. Cash must accompany your order.

ORDER BLANK

Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois

1. Please find enclosed \$6.25 for 50 of your 15c pamphlets plus 60c (a total of \$6.85) for postage and mailing on the books and the rack. I understand that I am to receive, absolutely free, the beautiful folding pamphlet display rack, with 18 pockets for display and sale of the pamphlets.

2. Enclosed please find \$18.75 for 150 copies of the 15c pamphlets which I list on another sheet, plus \$1 for postage and shipping of the books and the large folding display rack. (I am enclosing a total of \$19.75.) I understand that I am to receive absolutely free this display rack with 30 display pockets and a sign announcing the pamphlets and the price, as pictured.

Please ship the pamphlets I have selected and the rack requested to:

Name _____

Address _____

Transformed By Grace

(Continued from page 1)

over them a strange and terrible power, and although they loathed their condition, they were unable to set themselves free. Now they are "helden by the cords of their own sins." They are prisoners in "an horrible pit," and with every human effort to liberate themselves, they sink deeper into the mire.

I can think of nothing more terrible than a place of eternal sin. Hell, as the Bible describes it, will be such a place. People sometimes ask, "Do you think the 'fire' referred to will be literal fire?" The Bible would warrant one in believing that it will be. If, on the other hand, it is a figure used by Jesus Christ to impress upon us the awfulness of the punishment that awaits those who reject the Saviour, the reality cannot be less terrible than the symbol. If a sinner is compelled to spend eternity with an uncleansed heart, that will be Hell enough.

Through the years, when I have seen men and women sinking into sin's horrible pit, I have tried to warn them of their danger and point them to safety as it is in Christ. Not everyone has heeded. I recall a young woman whom I met a number of years ago in a Canadian city. She had a beautiful face; she was well-educated; but she was worldly and godless. When I broached the subject of her salvation, she was most flippant. I learned something about her that greatly shocked me. She smoked; and in those days, a girl who smoked was at once an oddity and a disgrace. Over a period of several years, I saw her occasionally and was amazed and saddened at her rapid moral decline.

Probably fifteen years from the day I first met her, I saw her again in a large city. Her features were pinched and haggard. Her skirts were covered with mud. She was chewing tobacco and was terribly intoxicated. A brother minister, who had been one of this woman's classmates, had seen her leaning against a post for support. He brought her to my door, asking me to look after her until he could make provision for her. In the course of the conversation I had with her that day, I shall never forget the pathos with which she said repeatedly, "Oh, Mr. Phillips, the way of the transgressor is hard!" She wished then that she had taken my advice of fifteen years before and had given herself to Jesus Christ. If she had done so, she would have been spared shame and sadness, and no one can estimate the good she might have done.

No one need reach this extremity. There is freedom through faith in One who is "mighty to save." A certain Chicago salesman, addicted to the drink habit, exercised such faith and was liberated. One morning in the train on which he was traveling with several associates, a flask of liquor was passed around. When it came to him, he said, "No, I am not taking any this morning."

At first the men laughed at his refusal; but when they saw that he was not joking, they asked, "Are you ill?"

"No," he replied, "but something happened last week in Chicago that changed my mind."

"What was it?" they asked.

He told this story: "My business took me down on South Clark Street and into a pawn shop. While I was there, a young man came in, poorly clad and shivering with the cold. He had a little parcel which he handed to the pawnbroker with the implied question, 'Give me ten cents for this?'

"The owner of the shop opened the package and found a tiny pair of baby shoes that had never been worn. 'Why, man,' he said, 'you are not going to sell your baby's boots, are you?'

"Oh, give me ten cents for them, and give it to me quick!" he cried.

"No," replied the pawnbroker. "Take them back. Your baby will need them."

"She'll never need them," he declared. "She died last night." When I saw that poor, shivering fellow, and realized the hopelessness of his life and the sadness of his home, I saw myself five or ten

years from now, and I prayed, 'O my God, help me, and save me from this curse for Jesus' sake.'

Salvation

Salvation is sin's antidote. Or, to use the Psalmist's figure, it is a deliverance from "an horrible pit." A Chinaman, who experienced this deliverance and was instrumental in turning many of his countrymen to Christ, was visited by missionaries and asked to relate the circumstances of his salvation. Although he had never had an opportunity to read the forty-ninth Psalm, he replied in the spirit and almost in the words of David when he said, "This poor Chinaman was in a deep, dark well. I cried for Confucius to help me. He came and looked at me and said, 'Poor Chinaman! It is too bad you are down so far. If you could only get out I could help you, and I could keep you from getting in again.' But I could not get out. He could not reach me, and so he had no help for me. Then I cried for Buddha. He came and wept over me and said, 'I am sure I could help you if you could only get out.' He, too, was unable to reach me. Finally I heard some missionaries talking about one Jesus who comes right down where men are, and lifts them out of the horrible pit. I cried to Him and He came to the place where I was, and lifted me."

The Lord Jesus is able to do this not only because He comes to the place where we are, but because He went, as our substitute, to the place where we should have gone. "He bare our sins in his own body on the tree."

The truth of substitution has been beautifully set forth by Dr. C. I. Scofield. He pictured three men in a Roman prison. A guard entered and, approaching one of the prisoners, he said, "Barabbas, I am going to unlock these chains and set you free."

"Don't mock me," replied the prisoner.

"I am not mocking you; another man is to die in your place. Pilate asked the people whom they would release: Jesus, who is called Christ, or Barabbas, the criminal. The vote was unanimous for you."

Dr. Scofield drew upon imagination and pictured Barabbas, a free man, mingling with the crowd on the way to Golgotha. His two companions carried their crosses; and Jesus bent low under the weight of the cross that should have been Barabbas'. Finally the Lord Jesus staggered and fell, and the cross was carried by another. When at last the Lord Jesus was lifted upon that cruel tree, Dr. Scofield believed that Barabbas looked upon Him as his substitute and trusted Him as his Saviour. Whether or not this was the criminal's actual experience, it is the way of salvation for every man. No one can free himself from the "horrible pit," and no human arm is long enough to effect the deliverance of another. But there is One "whose arm is not shortened that it cannot save." Faith in Him will issue in the testimony:

*From sinking sand, He lifted me,
With tender hand He lifted me,
From shades of night to plains of
light,
Oh, praise His name, He lifted me!*

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." What other message can one give to a poor sinner who has wasted his substance in riotous living and is facing eternity without a Saviour? I am so glad I believe in a Gospel that helps people who cannot do anything for themselves. For example, here is a man hanging on a cross: He cannot go to an altar or to a communion table. He cannot join the church. But he wants to be saved. He cries out in the dark, "O Lord, when thou comest into thy kingdom, remember me." As quickly as the petition is uttered, Christ turns to him with the assuring reply, "This day shalt thou be with me in paradise."

Security

*"He set my feet upon a rock,
and established my goings."*

Say "Uncle" . . .

No, we're not angry with you. And we're not trying to discourage you. But, nevertheless, when you work your crossword puzzles now, you are really going to have to say "uncle"—that is, Uncle Roger, Puzzle Editor.

Yes, it is true. Aunt Barbara, your faithful Puzzle Editor, is leaving us. She has just recently been graduated from Wheaton College and will now be continuing in graduate school. Now, I need to become acquainted with you; for I desire an even greater friendship than that which you have had with Aunt Barbara.

But, before I go any further, perhaps I had better introduce myself. My name is Roger Martin, and I also attend Wheaton College. Eventually, the Lord willing, I plan to enter the Lord's service as a pastor.

I must say that already it has been a thrill to me to see so many with right answers. Secretly, and sometimes openly, I rejoice with every "correct" puzzle. And even though you will have to say "uncle" now, you will know that I'm rooting for you on every entry.

Men and women frequently refuse to yield to Christ because they fear they will make shipwreck of their faith. They dread a "falling away" and a return to sin. They do not realize that the keeping power of Christ is as great as His saving power. Paul declares: "He is able to keep that which I have committed unto him against that day." According to Peter, we are "kept by the power of God." It is not a question of your holding on. Jesus Christ lifts you from the horrible pit, sets your feet upon a rock, and establishes your goings; and He undertakes Himself to hold you fast.

*When I fear my faith will fail,
He will hold me fast;
When the tempter would prevail,
He will hold me fast.*

When we realize our security in Christ, there is progress in the Christian life. Many years ago I heard the testimony of a poor, simple-minded brother which illustrates this truth. He said: "I was down in a horrible mudhole. The Lord lifted me up and put my feet on the rock, and He established me—going!"

This man had a true philosophy of salvation. He was not glued or chained to the rock, but had a glorious liberty as well as security upon the rock, because he was led and kept by the power of God.

Song

"He hath put a new song in my mouth."

Christianity, because it offers salvation from sin, and security in Christ, is a religion of song. In this it is unlike every other great religion of the world. To the follower of the Lord Jesus Christ is given joy, "more than they that watch for the morning." When the light of His countenance falls upon them, its radiance illuminates their lives and their souls are filled with a glad and holy triumph. "He sets the joy bells ringing in the heart." The songs of praise and testimonies of believers must sound extravagant to those who have not been redeemed. They speak not only of a changed heart, since Christ is enthroned there, but of a new outlook upon life.

*Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue,
Christless eyes have never seen.*

*Birds with gladder songs o'erflow,
Flowers with deeper beauty
shine,
Since I know as now I know,
I am His and He is mine.*

Service

*"Many shall see it, and fear,
and trust."*

When a poor, hopeless, worth-

The Christian and Atheism

(Continued from page 6)

give them the Gospel, and their own beliefs and practices just naturally fall off. Let atheism give us something better in return for our faith in God, and we will very quickly accept it.

How to Handle an Atheist

Some years ago Charles Bradlaugh was the outstanding atheist in England. He was ever challenging the validity of the claims of Christianity. Down in one of the slums of London was a minister by the name of Hugh Price Hughes. He was a real personality and all London was aware of miracles of grace accomplished at his mission.

Charles Bradlaugh challenged Mr. Hughes to debate with him the validity of the claims of Christianity. London was greatly interested. What would Mr. Hughes do? He immediately accepted the challenge, and in doing so added one of his own. He said in substance:

"Since we know, Mr. Bradlaugh, that a man convinced against his will is of the same opinion still, and since the debate as a matter of mental gymnastics will not likely convert anyone, I propose to you that we bring some concrete evidences of the validity of the claims of Christianity in the form of men and women who have been redeemed from lives of sin and shame by the influence of Christianity and by atheism. I will bring one hundred such

men and women, and I challenge you to do the same."

"If you cannot bring one hundred, Mr. Bradlaugh, to match my hundred, I will be satisfied if you will bring fifty men and women who will stand and testify that they have been lifted up from lives of shame by the influence of your teachings. If you cannot bring twenty, I challenge you to bring twenty people who will testify, with shining faces, as my hundred will, that they have a great new joy in a life of self-respect as a result of your atheistic teachings. If you cannot bring ten, I will be satisfied if you bring ten. Nay, Mr. Bradlaugh, I challenge you to bring one, just one man or woman who will make such a testimony regarding the uplifting of your atheistic teachings. My redeemed men and women will bring an unanswerable proof to the saving power of Jesus Christ in the lives of those who have been redeemed from the slaveries of sin and shame. Perhaps, Mr. Bradlaugh, this will be the real demonstration of the validity of the claims of Christianity."

Again London was stirred. What would Mr. Bradlaugh do? For answer, Charles Bradlaugh, in great discomfiture and chagrin, publicly withdrew his challenge for the debate and London smiled.

Ingersoll the Infidel

At a meeting once, where both Col. Robert Ingersoll and the Rev. Henry Ward Beecher were present, the noted agnostic, Col. Ingersoll, had spoken at some length and had brilliantly put forth his agnostic views. It was expected by those present that Beecher would have replied to these attacks and would have defended Christianity, but not a word did the old man say.

At last Col. Ingersoll remarked: "Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude and replied: "Nothing; in fact, if you will excuse me for changing the conversation I will say that while you gentlemen were talking my mind was bent on a most deplorable spectacle which I witnessed today."

"What was it?" at once inquired Col. Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking downtown today I saw a poor, lame man with crutches slowly and carefully picking his way through a cesspool of mud in the endeavor to cross the street."

"He had just reached the middle of the filth, when a big, burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt which almost engulfed him."

"What a brute he was" said the Colonel.

"What a brute he was," they all echoed.

"Yes," said the old man, rising from his chair, and brushing back his long white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll. "Yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass along the highway of life. It is your teaching that knocks these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond."

"If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and parted.

My friend, atheism offers you nothing. Jesus Christ offers you everything. Which will you choose? It is for you to decide. I bid you choose Christ, and choose Him—NOW.

Billy Graham Admits . . .

(Continued from page 2)

sound church. He says, "No group of ministers in any large city anywhere in the world agrees on what constitutes a sound church." Well, in that statement Dr. Graham is one hundred per cent right. But does Dr. Graham have to become a party to this lack of agreement by remaining silent as to what constitutes a sound church? Just a hurried look through the New Testament will give him plenty of information on the subject. Why not preach it, then? And right there is the crux of the matter. He says he has no strings on him. Very well, then let him prove it by giving over just one entire message in his New York campaign to a discussion of what constitutes infidelity, apostasy, and modernism as expressed in the professing church of Jesus Christ today. Let him tell all and sundry what constitutes a really sound church. But you see, Dr. Graham can't do this, because at his own insistence, many pastors and churches who are involved in this very modernism, are part and parcel of his sponsoring committee. No, no one in New York has to put strings on Billy. He has put them on himself.

Finally, Dr. Graham makes the astounding statement, "There is a great swing all over the world within the church toward a more conservative theological position. The old terms, 'Fundamentalism' and 'Liberalism,' are now passe. The situation has radically changed since the days of Machen, Riley and other defenders of the faith a generation ago." If Dr. Graham really believes this to be true he must be living in an isolation sector, wholly removed from the facts of life as they really are. Whatever swing there is toward conservatism in theology in the Christian church is very largely the swing to what is known as Barthianism or neo-orthodoxy. Barthianism is no nearer orthodoxy than is Fosdickism; it just expresses itself in a little more genteel language.

The old liberalism and the new neo-orthodoxy are different in many of their directions, but identical in their starting point. Both the old and the new reject the idea that the Bible is the infallible, inspired Word of God and the only revelation of Him to be found. They both hold to its fallibility and human authorship. So no matter where they go or what direction they take they must both land inevitably at a wrong destination. It is impossible to arrive at a correct conclusion when starting from a wrong premise. Dr. Graham may seclude himself in some kind of a dream world in which he thinks the terms "fundamentalism" and "liberalism" are passe, but if Machen and Riley should come back to the scene today they would find these two battling elements exactly as they left them when they went to be with the Lord—with one exception. That exception is that the battle between them is fiercer and more pronounced than ever.

Well, at last the controversy as to whether Dr. Graham does or does not include modernists in his Central Committees and in his evangelistic campaigns is now settled. Dr. Graham himself has settled it. He says, "I will go anywhere, sponsored by anybody."

Do Souls Saved Justify Disobeying God's Word?

Immediately some will say that all of these considerations should be overlooked in view of the fact that "souls are saved." The fact that souls are saved is used as complete and total justification for a fundamental church and pastor entering such a campaign. We would point out that if soul winning is the one and only justification for entering Dr. Graham's campaigns, then that should also justify a church in entering any campaign, put on by anybody, where souls may be saved. This would require, if consistency is to be maintained, that such a church and pastor should enter the Oral

Roberts campaigns and all others of like caliber. However wildfire and unscriptural the Roberts campaigns are, the fact remains that souls are saved in them. We are by no means comparing Dr. Graham with Mr. Roberts. We are simply pointing out that if one may co-operate with Dr. Graham when he joins up with modernists, then one may co-operate with Mr. Roberts when he resorts to fanaticism. If souls are saved in both arrangements, and if that is the justifying motive for entrance into one campaign, then it should be for the other. This, of course, is unthinkable.

Let it be clear once and forever that *nothing*, no matter how good, can be used as justification for disobedience to the plain commands of Scripture.

We Do Not Attack We Only Explain Why We Cannot Cooperate

We are well aware that many of our readers will resent this article. They will accuse us of having a "bad" and "negative" spirit. This, however, is not the answer to the problem with which we are confronted. Thousands of God's people, scores of them the most noted and outstanding Christian leaders in this country are emphatic in their position of non-co-operation with Dr. Graham in his campaigns. This does not mean that they consider him an unsound preacher as far as the Gospel is concerned. It does mean that in spite of his Gospel he makes co-operation with him impossible because of the company he insists upon keeping. Multitudes of us would love to co-operate with him, but he makes it impossible by his own demands.

The purpose of such an article as this is not to hurt or destroy Billy Graham. Its purpose is to inform all who wonder why we don't co-operate as to our basic and fundamental reasons for such refusal.

A hurried review of some of Dr. Graham's procedures, pronouncements and positions over the last few years will indicate that this young preacher has gone

far afield in many matters. He has endorsed the New Revised Bible. He has said many complimentary things of the World and National Council of Churches. He has said, "I am not a fundamentalist. I am not a modernist. I am a Conservative-Liberal." He has said, "I am not a fundamentalist. I am not a modernist. I am a constructionist." He has said, "I am not the biblical literalist that many believe me to be." He has said that he does not like the term "convert" because it smacks too much of the old-time religion. He prefers the term "inquirer."

Dr. Graham's Careless Attitude Toward Lewd Films and Magazines

Furthermore Dr. Graham is extremely careless in his conduct in relation to the world of godless movies and magazines. On January 15, 1955, the film featuring Billy entitled "The Mighty Fortress" was advertised in the Chicago papers as appearing as an "extra feature" attraction at McVicker's Theater. The main film of the show was titled, "Tonight's The Night." The by-line in the ad says, "Men and women acting like men and women—slightly outrageous!" The ad carries the picture of a nearly naked woman and in the same ad is the picture of Billy Graham himself! The ad says, "Moviemen here hope the film will help them lure Northern churchgoers away from their TV sets and into the movie houses." This is sickening!

Then, again, in February 1957, the movie ad pages of the nation's papers carried a big display ad for Cecil B. DeMille's smash hit titled, "The Ten Commandments." This is supposed to be a portrayal of the biblical story. We have not seen the film, and of course won't, but we have talked with those who have, and have read several reviews of it. The opinion is that it is far from true to the biblical account and that it is heavy with sex. The amazing thing about this ad, however, is to be found in the following notations which appear on it: "I was deeply impressed and commend it most highly"—Billy Graham. Im-

mediately below Dr. Graham's statement appears this one: "Mr. DeMille's moving portrayal of the Ten Commandments will spiritually enrich the lives of all who see it"—Francis Cardinal Spellman. This is astounding and again it adds to the difficulties of every godly pastor who is trying to hold his young people in line on the question of worldliness.

Dr. Graham is also extremely careless in the matter of filthy magazines. Two of the most outstanding magazines in the field of sex are "See" and "True Story." Almost completely naked women are pictured all over these magazines, accompanied by articles of the raciest nature. In January, 1954, Dr. Graham contributed an article to "See" and in April, 1957 he contributed one to "True Story."

All of this constitutes a serious problem in the minds of thousands who would like to go along with Billy, but can't for these obvious reasons. If Billy Graham can permit his own film to run as "second feature" attraction, endorse movieland's unbiblical and sexy films, and write for these filthy magazines then what hope has a godly pastor in his battle against these very things?

Let us be clear on this matter. The minute Dr. Graham disassociates himself from these compromising and God-dishonoring connections, there are thousands waiting to stand by and with him. Until then we only ask that our reasons for non-co-operation be given fair consideration.

(From the *Baptist Bulletin*.)

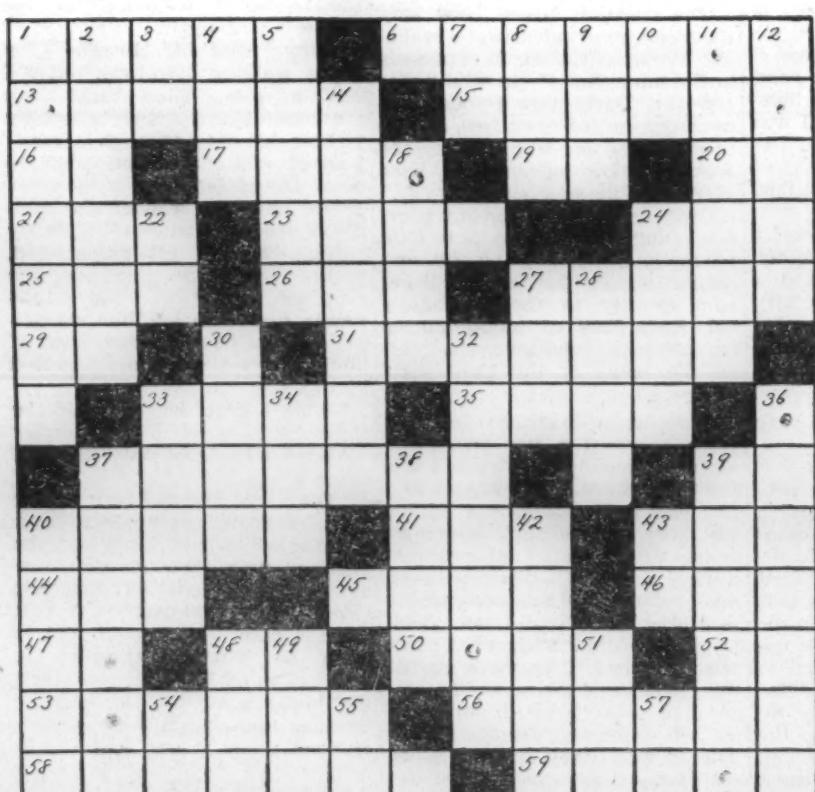
"There is a calm—the calm of sins forgiven—
Through knowing sin on Christ by God was laid;
Through looking to and resting on His merit,
And knowing that our debt He fully paid.

And there's a calm about the unknown future;
The earthly road; the fuller life above;
And things unknown—here, and in life's hereafter—
Vex not the soul who knows that God is Love."

—J. Danson Smith.

A Puzzled Look . . .

by Uncle Roger



Name _____
(PRINT)

Address _____
(PRINT)

City _____ Zone _____ State _____
(PRINT)

the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clew numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, July 13, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have four cards, mail them to us, and you will receive the book offered for July. If your prefer a book previously offered, please indicate your choice. Remember, however, that some of the books require five cards. The answer for puzzle No. 27 will appear in the July 19 issue of THE SWORD OF THE LORD.

on your face because you haven't received a card indicating a correct puzzle entry? Alas, but it is true. So many entries have to be disqualified because of just a little neglect or carelessness, which I am sure that you can avoid. Now, I want YOU to win. Let me, therefore, make some suggestions.

First, if you are sending your answers on a separate sheet of paper; be sure to copy the answers from your puzzle correctly and to include all the clew numbers and answers. Secondly, if your entry is sent after the deadline date, please mark the date that you received your paper or give a valid reason for the delay. Thirdly, remember that if I make a mistake; you will not be penalized. In any such case an incorrect puzzle is due to some other error on your part. Now, don't disappoint me. Check your answers carefully and according to the rules. Be a winner every time.

For the month of July we are offering the booklet, *Speaking with Tongues*, by John R. Rice. Here is a personal testimony as well as a sane, scriptural discussion concerning a vital question in the Christian life. I am sure that it will be a blessing to you.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clews given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clew numbers given.

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Clews Across

- A desert in Arabia where Ishmael grew up (Gen. 21:21)
- Mountain range where Hiram cut cedar and fir for Solomon's temple (I Kings 5:9, 10)
- Mountain where the ark rested (Gen. 8:4)
- Easily managed; disposed to be taught
- Direction (abbr.)
- On this mountain Joshua built an altar unto the Lord (Josh. 8:30)
- Pronoun
- Six books of the Bible have this number of chapters. (Roman Numeral).
- Vigor; energy
- His brother killed him.
- Avenue (abbr.)
- Humble animal
- Falsehood
- Regular arrangement; method; system
- Pronoun
- Three-pronged spear
- A large, brilliantly colored fish, —p—
- A flat-topped rocky hill with steeply sloping sides
- Second son of Joseph (Gen. 41:52)
- Calcium (abbr.)
- Express in words
- Son of Noah (Luke 3:36)
- Cymbals used by religious devotees, t—
- A symbol or monogram representing the Greek contraction of Jesus
- Chaste
- Nickname for Orville
- Pronoun
- January (abbr.)
- An Island
- A degree
- Idle
- One who produces designs on paper, from a plate
- Reuben, Gad, and Manasseh fought this man (I Chron. 5:19)
- Sullen

Clews Down

- Oriental region from which Solomon shipped gold (II Chron. 3:6)
- A person skilled in one of the fine arts
- Egyptian god
- Exist
- A Carmelite shepherd in David's time (I Sam. 25:3,4)

Puzzle Number 27

Clews Across

- An altar built by Jacob's sons, Reuben and Gad (Josh. 22:34)
- A bending of the body, in reverence, respect, etc.
- One who excels at anything
- Nickel (abbr.)
- Scene of David's flight from Absalom (II Sam. 15:30)
- Not at all
- A Christian woman of Joppa—Dorcas (Acts 9:36)
- Gaze askance
- Manuscript (abbr.)
- Son of Pahath-Moab, who took a strange wife (Ezra 10:30)
- A type of poem
- Slumber
- Hebrew dry measure—about a bushel, e — — —
- Dip
- Poetic form of "opens"
- It came to 28 down on 13 across.
- The hill where Christ was crucified (Golgotha)
- One of a court of 51 men at Athens, — h e t —
- Third son of Asher (Gen. 46:17)
- The mount where Elijah gathered Baal's prophets (I Kings 18:20)
- Brother of Jesus (Matt. 13:55)
- Liquefies
- Preposition
- Jehovah (Heb.)
- Bird, — n —
- Small shield, — c —
- Installment paid (abbr.)
- Tensile strength (abbr.)
- Hour (abbr.)

Answer to Puzzle Number 25:

XXV

A	S	A	N	J	O	A	M			
E	L	I	S	H	E	L	I	J	A	H
S	I	L	O	A	M	Z	E	N	A	N
R	E	V	B	E	Z	E	L	G	R	
O	N	E	S	I	S	B	S	O	A	R
M	E	R	O	M	F	E	L	O	N	Y
L	A	L	A	G	L	A	R			
M	I	R	A	C	L	E	P	E	A	R
A	D	A	R	V	A	G	E	K	N	E
D	A	V	I	D	O	L	S	S	T	A
O	L	E	I	N	E	I	N	T	W	I
N	I	N	E	T	Y	A	I	M	E	R
A	S	O	E	S	P	R	E			

Jungle Doctor

(Continued from page 8)

can lie down and rest on the next bed."

In the ward were Daudi and Hilda. My patient's arm was ready. A tourniquet was in place, sterile towels draped in position. I scrubbed my hands in a cut-down kerosene tin and felt for the vein.

"Listen, everybody! I want you to pray before I do this."

They bowed their heads, and I asked God that this transfusion might be successfully given, that it might strengthen Mbali and give him new life. Carefully I pushed home the needle, and to my great relief I found it was in the vein at the first attempt.

"Yah," said Daudi, "it is indeed worth while to pray!"

He realized the extreme difficulty of getting the type of needle that I was using—the only one available—into the vein of a collapsed patient. Slowly the life-giving fluid was run in.

"Would nothing have done as well, Bwana?" asked Daudi.

"Not quite," I replied. "Salt and water is useful. A mixture of various salts, sugars and gums is better still, but the best thing is whole blood."

There was silence as they watched the steady trickle disappearing into the veins. Mbali opened his eyes. He was feeling the effects at once. The change was rather dramatic. I looked across at the girl who had given the blood. She had a look in her face which intrigued me. Catching my eye, she looked up:

"I was thinking, Bwana, that it was a very small thing to me to give some blood to save his life, and that it was a very great thing that Jesus did."

"Yes," said Daudi. "Is it not hard for us in our ordinary life to understand these things? But, behold, it is easier to understand when we see these things happen in hospital. Then we understand something of the cost."

The girl nodded. "And it cost Jesus His life to give us everlasting life."

Our patient opened his eyes and said: "I'm thirsty."

Daudi gave him a sip of sweetened tea. As the cup was put down the sick lad said: "I feel stronger now. I am being helped by the medicine."

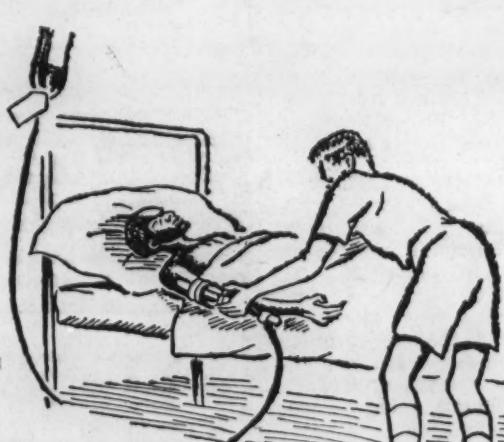
"It is not medicine. It is the blood of your relative."

"Oh! And why did she give it to me?"

We looked at her. Without hesitation, she replied: "After what Jesus has done for me, it gives me great joy to do something for Him to help you."

And I could not help thinking of the verse that I had learned at my mother's knee: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The girl was continuing: "I am a poor woman. My husband has few cows and less goats, but



at least I am healthy and I can give some blood."

Her baby was crying.

"Bwana, I must go now and feed my child."

She took him from her back. He certainly was a splendid infant. I admired his two front teeth. Proudly she smiled.

"I am giving him very thin gruel now, and he likes it very much. I followed the rule: 'Noth-

Why Preach Against Sin?

(Continued from page 1)

the liberals, the Bible-denying unbelievers who say parents must never whip their children, must never say no, that repression may cause serious complexes, etc. Actually, no preacher is true to God and the Bible and his ordination vows, true to his congregation, if he does not plainly preach what the Bible says about sin and its inevitable punishment and consequences.

But this question is at the very foundation of all human society. If a preacher should never say don't, then a parent should never say don't, a teacher should never say don't, a government should never say don't! If the preacher should not be against sin, then the policeman on the corner ought not to be against sin, and America ought not to have been against Hitler, and God ought not to send sinners to Hell! This matter of opposing sin, of warning against sin, has to do with the duty of every person in authority anywhere. How important then for preachers of the Gospel to plainly and boldly preach the Word of God, to "reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

I will show you that preachers ought to preach against sin; first, because Christians are against sin, God is against sin, the Bible is against sin, the churches are against sin, and the moral consciences of even unsaved people are against sin. Second, preachers should preach against sin because to teach or preach all the Bible necessarily involves preaching and teaching that part which denounces sins, particular sins. Third, because the Bible plainly commands preachers to preach against sin. Fourth, because Bible preachers, including the Lord Jesus Christ, preached against sin. Fifth, because preaching against sin brings revival of Christians and salvation of sinners.

I. Every Preacher Should PREACH Against Sin Because He Must BE Against Sin

God Almighty is against sin. That is axiomatic. How could a preacher be for God and not be against sin? The Bible is against sin. The worst atheist who ever lived cannot deny that the moral code of the Bible is the finest ever conceived and that the Bible is against all iniquity. Then the preacher who preaches the Bible

but milk till the teeth come."

She smiled again and walked out of the room. The last drops of fluid ran from the pickle bottle. I bandaged up the patient's arm, and Hilda made him comfortable.

"Bwana, may I have the end of the bed down now? Behold, I cannot see through the window."

"Not yet," I laughed. "Tomorrow."

The next morning there was a real change. Mbali's pulse was steady and of reasonable rate and

she was hungry, a certain sign of improvement in the case. I made a note on his papers.

"Bwana," said Mbali, "I am beginning to understand about Jesus. Bwana, He loves me."

I nodded. "He does, Mbali, and He wants you to love Him."

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must be against iniquity. Christianity is against sin. Every preacher necessarily has to be against sin if he is for God and righteousness. How would any lost sinner have confidence in a preacher who was not definitely against sin? So as a matter of being honest, as representing God, and the Bible, and the church, and representing his own convictions, every preacher must preach against sin.

Lot down in Sodom would have had the respect of the Sodomites if he had hated their sin enough to openly denounce them and break with them. But when Lot called the wicked in Sodom his brethren and dwelt among them, compromising with them, they despised him. This world has no confidence in any kind of Christianity that is not against wrong, against unrighteousness, against the bad and the wicked things that men and women do.

In Waxahachie, Texas, I preached in a large revival campaign in which hundreds of people were converted. I preached so hard against sin that some pastors of Ephesians. But it is a perverted, dishonest Bible teaching that emphasizes the first three chapters of Ephesians and down to the seventeenth verse of the fourth chapter, and then does not preach the rest of the book, the nearly three chapters with its practical application to Christian life, particularly denouncing sin.

Many Bible teachers gloat over

the rich teaching of the mysteries that had been hid in God until revealed in the first three chapters of Ephesians. But it is a perverted, dishonest Bible teaching that emphasizes the first three chapters of Ephesians and down to the seventeenth verse of the fourth chapter, and then does not preach the rest of the book, the nearly three chapters with its practical application to Christian life, particularly denouncing sin.

It means that preachers should preach law as well as grace. No one was ever saved by the law, but "the law was our schoolmaster to bring us into Christ" (Gal. 3:24). The Old Testament has grace just as the New Testament has, and the New Testament has law just as the Old Testament has. The Ten Commandments say in Exodus 20:15, "Thou shalt not steal." And Paul says in Ephesians 4:28, "Let him that stole steal no more." The Ten Commandments say in Exodus 20:14, "Thou shalt not commit adultery." In the New Testament Hebrews 13:4 says, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." You see that both the Old and the New Testaments rebuke

as they please about this matter of what they preach. They must preach according to instructions. God said to Jonah, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:2). Jonah rebelled and fled away, but he did not get away from God. After a harrowing experience, Jonah, smelling very strongly of fish, heard the word of the Lord "the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:1-2). Oh, that every preacher would learn the lesson that Jonah learned so hardly! Preachers are to "preach . . . the preaching that I bid thee." In the case of Jonah that meant denouncing sin in Nineveh and prophesying judgment. In the case of every other preacher in the world it means denouncing sin also. For that is the clear teaching of the Word of God. Repeatedly, preachers are commanded to denounce sin.

Isaiah 58:1 says, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Here is a clear Bible doctrine that it is proper to show people their sins, to spare not, but to be plain and clear and dogmatic in denouncing sin and calling people to repentance.

Our ultradispensational hobbyists reply, "But that is in the Old Testament." Yes, so it is. But the God who hated sin in the Old Testament hated sin in the New Testament just the same. And in the three epistles specially designed for preachers in the New Testament, that is, I Timothy, II Timothy, and Titus, there are specific directions for preachers to denounce sin, to reprove and rebuke.

In I Timothy 5:20 the young pastor at Ephesus was commanded by the inspired Apostle Paul, "Them that sin rebuke before all, that others also may fear." Again in II Timothy the instruction that preachers are to preach against sin is repeated, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Just as certainly as preachers are to preach the Word, they are to reprove, to rebuke, and to exhort, using the Word of God for that purpose. And in the letter to Titus, the inspired Apostle Paul reminds Titus to ordain elders in every city, setting up bishops in the churches, giving instructions as to the life and work of these pastors. Paul warns Titus that

"There are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped" (Titus 1:10-11). Paul reminds Titus that a prophet of Crete had said, "The Cretians are always liars, evil beasts, slow bellies." Paul said, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:12-13). It was a necessary duty to rebuke the unruly, the vain talkers, the deceivers, the lovers of filthy lucre, the liars, evil beasts and slow bellies of Crete! The implication is unavoidable. All Bible preachers are commanded to rebuke sin sharply in order that people may be sound in the faith and true to the faith.

A preacher who does not denounce sin, does not preach against it, does not cry out for righteousness and demand repentance, does not obey his orders as clearly written in the Bible.

IV. Preachers Should Follow the Example of Bible Preachers in Denouncing Sin

Bible preachers preached against sin. The prophets of the Old Testament, the apostles and preachers of the New Testament, even Jesus Christ Himself, preached boldly and definitely against sin. They preached not only against sin in general but against sin in particular. They preached not only against the sin of unbelief but they preached against stealing, lying, adultery, murder, hypocrisy, drunkenness, immodest dress, covetousness, and every sin that the most fervent and sensational evangelist is accused of preaching against today! Every preacher commanded in the Bible was against

(Continued on page 12)

II. Preachers Must Preach Against Sin or Leave Out Part of the Bible!

The Bible command for preachers is "Preach the word." Naturally the same verse says, "Reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). One cannot preach all the Word without reproving and rebuking.

Second Timothy 3:16 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." That verse says that all Scripture is given by inspiration, yes; but it says much more than that. It says that all Scripture is profitable for doctrine, reproof and correction and instruction in righteousness.

Every preacher ought to use all the Bible. It is all profitable for the hearer and should be used for reproof and correction, as well as for doctrine and instruction, says the Word of God.

III. Every Preacher Must Preach Against Sin Because He Is Plainly Commanded to Do So!

Preachers have no right to do

Why Preach Against Sin?

(Continued from page 11)

sin and said so. Preachers today should follow the example of Bible preachers and preach against sin.

Isaiah was particularly called as a preacher to rebuke sin in a day of backsliding. God said to him, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa. 6:9-10). He was to preach to people whose hearts were hard, who would not heed, and many of whom would not understand nor ever be converted. So the book of Isaiah starts out with rebuke. In the very first chapter of Isaiah we quote verses 2 to 15 as a sample of Bible preaching against sin.

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corruptors: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

The book of Isaiah has so much of the plan of salvation, so much of God's mercy, so much of tender invitation that it is called "the Gospel in the Old Testament." Yet Isaiah denounces drunkenness and drink as did Billy Sunday; as does my friend Sam Morris of the Voice of Temperance broadcast! He said: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isaiah 5:11). Again he said: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isa. 28:7).

Isaiah preached frequently about Hell: "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it" (Isa. 5:14). Isaiah preached: "Judgment also will I lay to the line, and right-

eousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand" (Isa. 28:17-18).

In chapter 5 Isaiah pronounced six woes upon Israel, including those mighty to drink wine.

Isaiah even dealt boldly with women's dress: "Their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails" (Isa. 3:18-23).

We have used Isaiah as an example, but Ezekiel, Hosea, Amos, and Malachi preached the same way. Moses was stronger yet against sin, and Elijah not only preached against sin but had 450 prophets of Baal killed!

New Testament preachers were as vigorous in denunciation of sin and in calling people to repentance as those of the Old Testament. John the Baptist, the forerunner of the Lord Jesus, is a fit example. John the Baptist was introduced with the words, "The beginning of the gospel of Jesus Christ" (Mark 1:1). John the Baptist's favorite sermon was on the theme, "Repent ye: for the kingdom of heaven is at hand." Throngs, multitudes of people, came from the city out to the wilderness of Judea where they heard him preach and were baptized, "confessing their sins" (Matt. 3:6). When the scribes and Pharisees, the self-righteous churchmen of the day who had not been converted, came to be baptized, he said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7-8). John told publicans and soldiers what to do, commanded all people in the church and out to repent.

His preaching was as personal as it was bold. He went to King Herod, the adulterer living with his own sister-in-law, and said, "It is not lawful for thee to have her" (Matt. 14:4). For this boldness John eventually lost his head, for the wicked woman, Herodias, demanded that John's head be chopped off and given to her in a platter. And it was done.

But the preaching of John the Baptist pleased Jesus very well, for Jesus said, "Verily I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist" (Matt. 11:11).

Was John the Baptist a proper model for New Testament preachers? He certainly was! He was the forerunner of Christ, announcing the new covenant; and he preached always the same preaching that Jesus preached. For example, some foolish dispensationalists have supposed that John the Baptist when he commanded men to repent had a different gospel from that preached by Jesus. But Jesus also commanded men to "repent: for the kingdom of heaven is at hand" in the same words used by John the Baptist (Matt. 4:17). And is this command to repent, this preaching against sin and demanding a turning from sin—is this preaching incompatible with the gospel of grace? Not at all, for John the Baptist preached the purest possible doctrine of salvation by faith in Christ. He said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Remember these are the words of John the Baptist, and they match exactly with John 3:16; John 3:18; John 5:24; John 6:47, and other sayings of the Lord Jesus. I say John the Baptist, a preacher of grace, was a denouncer of sin. He was pointed and powerful, bold, and sometimes personal in his denunciation of sin. What

an example for preachers today who believe the Bible and follow the example of Bible preachers!

What a preacher against sin was the Apostle Peter! He boldly accused the scribes and Pharisees of the murder of Jesus Christ (Acts 2:23). And that was in public! And so he preached every time he arose. He accused Jews, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life" (Acts 3:14-15). Peter was as bold in denouncing sin among Christians as among the unsaved. Filled with the Holy Ghost, he denounced Ananias and Sapphira and saw God strike them dead at his word! (Acts 5:1-11). And Peter continued such preaching until he died, as tradition says, crucified head downward by those who hated that kind of preaching! What an example is Peter for modern, ease-loving, men-pleasing, mushy-mouthed preachers!

Stephen stood and denounced his Jewish kinspeople to their faces until they ran upon him, gnashed upon him with their teeth, and beat him to death with stones!

And what a preacher against sin was Paul the apostle! At the very start of his missionary journey he faced Elymas the sorcerer, who opposed the Gospel, and said to him, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). And boldly Paul called upon God to make the man blind. This was in public and the deputy of the country, Sergius Paulus, was converted as he saw what happened! Paul preached against the Judaizers and their command to circumcise. He rebuked even the Apostle Peter to his face, when Peter was embarrassed to eat with Gentile Christians in the presence of Jews (Gal. 2:11). Paul preached against such particular sins as the reading of books on magic and books on spiritism until those who were guilty brought their books and had a \$50,000 bonfire (Acts 19:19).

Read the epistles of Paul. He preached against adultery, against drunkenness, against covetousness, against stealing, against lying, even against foolish talking and jesting! He named every sin in the catalog again and again and de-

nounced it! See Ephesians, chapters 4 and 5. See I Corinthians 6:9-11 and selected passages throughout the epistles. Paul preached plainly to the women on the question of bobbed hair (I Cor. 11:1-16); on the question of plaiting the hair, wearing of jewelry and wearing modest apparel.

Paul was definite and personal in his preaching. He denounced a man living with his father's wife at Corinth, had him expelled from the church till he should repent. He named the two women at Philippi who were quarreling and begged them to "be of the same mind in the Lord" (Phil. 4:2). Those who do not preach against sin do not follow the example of the Apostle Paul. No one ever doubted on what side Paul was. One reason Paul had so many people saved was that he showed men they were sinners.

But Jesus Christ Himself is our great Example, our matchless Pattern. Did anyone ever speak more plainly than Jesus when He pronounced the seven woes upon the scribes and Pharisees: "Woe unto you, scribes and Pharisees, hypocrites!" He denounced them for covetousness, for hypocrisy, for seizing the homesteads of widows, for a kind of church membership without regeneration, for enslaving the minds of men and leading them to destruction! He called them snakes, vipers, "blind leaders of the blind."

And Jesus was as sharp with unrepentant sinners in other cases. He made a whip and drove the money-changers from the temple. He deliberately turned over the tables, scattering the coins everywhere. He called them "a den of thieves!" Jesus said to some of His hearers, "Ye are of your father the devil, and the lusts of your father ye will do." Even when Peter, chief of the apostles, tempted Jesus not to go to the cross, Jesus said, "Get thee behind me, Satan: thou art an offence unto me." And when Jesus talked to the woman at the well of Samaria, He pointedly told her that He knew she had been married five times and was living in sin with a man to whom she was not married at that very moment. She was overwhelmed! She was gloriously saved and went away, so conscious of her sins, so searched and con-

demned by the preaching of Jesus, that she said, "Come, see a man, which told me all things that ever I did." We may safely say that no person ever heard Jesus preach without being conscious of his sins. And Jesus boldly and deliberately again and again mentioned sins of the people. He called the crowd to which He spoke, "an evil and adulterous generation." He quoted the words of Isaiah that the people were blind of eyes and hard of heart. Jesus was a preacher against sin. No man can follow in the steps of Jesus in His ministry without being bold and persistent and definite in the calling of men to repentance from their sins.

No other preacher in the Bible ever mentioned Hell as often as Jesus did. The name of the place was upon His lips in most of His recorded sermons He preached, and was used to explain most of the parables He told, as well. Sin and Hell and judgment were ever in His mind as He called on men to repent and be saved. Oh, that we might be like Jesus Christ in our denunciation of sin from the pulpit and of our hatred of it in private. Oh, that we might hate even our own sins and with tears of penitence, forsake them.

(Next week we plan to publish a second article by Dr. Rice, continuing the discussion of preaching against sin. We show that preaching against sin brings revival and the conversion of sinners, and show why some preachers do not preach against sin.)

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